THE WHITE WOLFE

OR,

A Sermon Preached at PAVLS Crosse, Feb. 11. being the last Sonday in Hillarie Tearme, Anno 1627. and printed somewhat more largely then the time would permit, at that present to deliver.

Wherein Faction is vnmasked, and iustly taxed *without malice, for the safetie of weake* CHRISTIANS.

Especially, the *Hetheringtonian* Faction growne very impudent in this Citie of late yeeres, is here confuted.

By STEPHEN DENISON, Minister of *Katherine Cree-Church, London.*

I. TIM. 1. 3.

As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some, that they teach no other Doctine.

HIER. aduerſ. LVCIFERIAN.

Quomodo destructæ sunt Diaboli Ciuitates, & in fine, hoc est in seculorum consummatione, idola corruerunt.

AT LONDON,
Printed by GEORGE MILLER, dwelling in Blacke-Fryers. 1627.

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TO THE HIGH And Mighty PRINCE CHARLES,

By the Grace of God, King of *Great Britaine, France, and Ireland*, Defender of the FAITH, &c.

Most Dread Soueraigne, &c.

SEneca saith, *nullum ex omnibus clementia magis quam Regem aut principem decet*; Clemency becomes no man better then a King or Prince, and being fully perswaded, that this, together with all other both Princely and sauing graces meete in your Maiesties royall breast, euen as the lines of a circumference meete in the

Lib. 1. de Clemētia, c. 1.

center or middle point: I am encouraged to present this Sermon to your Princely view. I know indeed it is not with Kings as * *Theocritus* saith, it is with persons without imployment, ἀεργοῖς ἀνὴρ ἑορτὰ which keepe euery day holy day: the imployments and labours of Princes are farre greater then ordinary Subiects can conceiue: yet I hope I may say of your Maiesty, as * *Fulgentius* saith of *Thrasimund* the King vnto whom he writes, *te numerosis Regni curis iugiter occupatum, feruenti cognoscendæ sapientiæ dilectatione flammari*; that howsoeuer your royall heart be much taken vp with manifold cares cõcerning the Kingdome, for the common safety of all your Subiects, yet it is inflamed also with a godly zeale after the best things; your Maiesty is a Defender of the true Christian Faith, in which respect you are highly honoured and sincerely beloued of all your true hearted and truely Religious Subiects: no doubt they dayly pray for you, they blesse God for you, they esteeme you the breath of their nostrills, and this loue of the Subiects is to be esteemed by Kings their strongest Defence or Castell in respect of ordinarie meanes;

* *Eidyl.* 15. *v.* 26

* *Lib.* 1. *c.* 1. *ad Thrasimund regem.*

meanes; as * *Isocrates* saith to *Nicocles* the King, in his Greeke Oration made before him, φυλακὴν ἀσφαλεστάτην ἡγοῦ τὰ σώματος εἶναι τὴν πολιτῶν εὔνοιαν: *thinke the loue of the Citizens the safest guard of thy person*: & indeede so it is vnder God. There hath bin discouered of late vnto your Maiesties high Commission-Court, a dangerous familisticall sectatie, one *Iohn Hetherington*, by trade a Boxmaker, who hath seduced and withdrawne many as well men as women from the Church of *England*, in the famous Citie of *London*, by his subtile suggestions, as hath bin proued against him. I cannot more fitly describe him then by the words of my Text; *Lupus est ouili pelle tectus*: he is a Woolfe in a Sheepes-skinne: for outwardly if hee liue amongst Protestants, hee will seeme to bee a Protestant, if a bare profession *verbo tenus*, will serue the turne, whilst in the meane time hee may gird at them in his writings, and condemne them as adulterous Congregations in his books, Conuenticles or otherwise. Secondly, hee will seeme to be a conformable man to the Doctrine of the Church, if subtile equiuocations and cunning euasions will passe

* *In Orat. ad Nicol. de regno.*

for conformitie. Thirdly, hee will seeme an innocét person, if impudent denials or casting of aspersions vpon honest witnesses will goe for innocency. And in this, that honourable quicksighted and Eagle-eyed Court deserueth great encouragement; in that when they had to deale with one that would deny almost all that was laid to his charge, yet they discerned aright of him, and accordingly censured him; and thus the Greeke Prouerbe is verified λύκος ἀετὸν φεύγει. The Woolfe thinkes to run from the Eagle, and so to escape, but all in vaine: and amongst those worthy and learned Commissioners, he that is the chiefe, *optimo iure primas agit*: whose *acumen*, whose soundnesse in the faith, whose singular grauity, whose happy speech, whose excellent parts euery way are the very grace of that venerable Court: it may be said of him as *Gregorie Nazianzen* saith of S. *Basil* Archbishop of Cæsarea (whom he stiles μέγαν Βασίλειον) that *he is like vnto Noah, vnto whom the Arke of the Church is committed, and so kept from drowning, whiles it floats in the turbulent waters amongst Hæreticks*. And whiles I am speaking of Ecclesiasticall worthies,

* Orat. 30 in laudem Basil.

thies, very dutie will not suffer me to be vnmindfull of him, vnder whom the Ministers of *London* liue as children vnder the care of an indulgent Father: his great humility will not suffer him to Lord it ouer the Clergie, nor his peaceable disposition to tyrannize: it may be said of him as *Saint Cyprian Bishop of Carthage saith of himselfe in one of his Epistles, Humilitatem meam & fratres omnes & gentiles norunt & diligunt. I finde that I haue stirred vp to wrath against my selfe the most part of all the factions in England by this publike Sermon, which I made in the defence of Gods eternall truth, in loue to my Country, and in compassion of weake brethren which are in the most danger of seduction. I remember Saint Paul saith, that he had fought with beasts at Ephesus, after the manner of men, and in like sort it befalleth vnto mee at this time: I haue to deale with young Foxes which spoyle the Vine of the Church, and with Wolues, which seeke to strangle the Sheep of Christ: but what then? so long as I stand for that truth, whereof your excellent Maiestie is a defender, I doe not doubt of acceptation, and if my poore endeauours

* Lib. 4. Epist 9.

endeauours ſhall be ſo happy as to finde acceptation with your ſacred perſon as they haue found in the learned Court before your Maieſties Commiſſioners, and in the audience where the Sermon was preached, euen this acceptation greater then all the reſt, ſhall be all-ſufficient to blunt the edge of all the power of the aduerſary, and to ſecure the Author from wrong and violence; yea, it ſhall no doubt encourage many able men in the Kingdome to take paines in the ſuppreſſing of faction, both by preaching, ſpeaking and writing, ſo farre as ſhall be thought fit by authority. Thus crauing pardon for my boldneſſe, I beſeech almighty God to bleſſe your Maieſty with long life, and many happy dayes, with abundance of all gifts and graces in this world, and with eternall glory in that which is to come.

Your Maieſties moſt

humble ſubiect,

STEPHEN DENISON,

Minister of *Crec-Church, London.*

To the Christian Reader.

THou which hast a tender conscience, and desirest nothing so much as to know the right way to heauen, hauing also many doubts, which cause thee to runne vp and downe, sometimes to the publike Congregations, and other, sometimes to priuate Conuenticles, for resolution. I haue for thy sake and safety vndertaken this paines; whereby I haue incensed many factious persons against my selfe, exposed my good name to the obloquie of a thousand bad tongues, and made bold with my owne Flocke whilst I was painefully imployed in this more laborious worke, which concernes a more generall and publike good. I haue had no helpe in this seruice, saue onely the good Assistance of Authority, for the which I hope I shall praise God as long as I liue, and the testimonies of honest witnesses. For howsoeuer there were many which disliked the Hetheringtonian Faction, abhorred their opinions, complained of them to Ministers in secret, and murmured against them which should see these things reformed, yet for any that would lend their helping hand to set forward this matter of so great importance for the common safety of the Church, I found none: vnlesse it were according to the Latine Prouerbe post bellum suppetiæ. I met also with many discouragements, some in their ignorance would be ready to say, that though this faction held some absurd points, yet that they held nothing against the foundation; not vnderstanding how they vndermine Religion at the very roote of it: for grant vnto them this, that our Church is no true Church of Christ, that our Ministers are no true Ministers of the Gospell, that our best Professors are Phari-

ſees, that the Sabbath day is of no force, that a maſter of a Family is not bound to pray with or to Catechize his Family, that they are hot Miniſters that muſt ſtudie for their Sermons and ſuch like; and I pray you what will become of Religion amongſt vs? Others ſay, that I ought to haue inſtructed them before I had complained: and did I not take paines publikely to inſtruct them; aske themſelues if I did not weekely a whole quarter of a yeere together and vpwards labour to reduce them from their pernicious opinions, yea aske themſelues if [c] three other Miniſters at the leaſt, did not take priuate paines with them about the ſame time when I had to deale with them in publike, ſo that they wanted neither publike nor priuate meanes to conuince and winne them: yea, how many Miniſters haue loſt their labour for aboue theſe twenty yeeres together in priuate reaſonings with Hetherington and his factious company: and they are much deceiued and miſled by reports, that thinke that I firſt complained, for aske Hetherington himſelfe if hee did not firſt vniuſtly complaine of me to the Reuerend Biſhop of this Dioceſſe for my preaching againſt his familiſticall opinions: vpon the which his complaint, I was conſtrained by way of Apologie for my owne innocencie to declare his opinions before authority, and to ſhew what iuſt cauſe I had as a Paſtor to forewarne my Flocke of ſuch Seducers, that ſo being forewarned they might be fore-armed. Thirdly, it might haue beene ſome diſcouragement vnto mee to conſider what a ſlipperie aduerſary I had to deale withall, which is like to a Chameleon ready to take any colour which may ſtand beſt with his owne deſignes, ſo that I ſhould not ſooner charge him with any error, but either vnder an equiuocation, or elſe with an impudent denyall, he would lightly ſeeme to hold the quite contrary: yea, it might ſome-what haue daunted me to thinke what a clamorous faction I had to encounter with al, which go vp and downe in euery corner traducing & raying vpon ſuch as moſt oppoſe their errors, which write reuiling letters & inuectiues, ſeeking by all meanes to caſt all contempt vpon ſuch as doe the moſt zealouſly ſeeke their good: yea, I ſay which ſeeke

[c] Mr. Cl. Mr. Ro. Mr. St.

ſeeke their good; for I am not of Mineruaes *minde in* [c] Sophocles *to thinke it the ſweeteſt laughter to laugh at the troubles of an enemie, (If his troubles were troubles indeed and not rather aduantages) howbeit I would bee loath that a Wolfe ſhould bee nouriſhed in the Sheepe-fold of Chriſt. For that is moſt true which is in the* [d] *Arabicke Prouerbe,*

مَنِ استَرعَى الذِّيبَ ظَلَمَ

qui paſcit lupum vim infert, hee that feedeth a Wolfe offereth violence to the Sheepe: *but I was content to trample vpon all theſe and many more diſcouragements for thy good O tender Chriſtian: If my paines ſhall worke in any meaſure for thy confirmation againſt Seducers, and to forewarne thee to beware of priuate Conuenticles, that thou mayeſt keepe cloſe to the publike Miniſtry of the Word, and to the Communion of the Saints in the Church of God, I ſhall thinke my labour well beſtowed: and thus I remaine,*

[c] *In Aiace.*

[d] 1. Cent. Prouerb 48.

Thine in the Lord,

S. D.

The WOLFE in a sheepes skinne.

BVT BEWARE OF FALSE PROPHETS.

Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν ἅτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων ἔσωθεν δέ εἰσι λύκοι ἅρπαγες.

MAT. 7. 15.

But beware yee of false Prophets which come vnto you in Sheepes clothings, but inwardly they are rauening Wolues.

SECTION 1.

IN this Chapter and the two former wee haue that famous and learned Sermon of our Sauiour, made by him in the Mount, graphically penned and set downe by our holy Euangelist Saint *Matthew*, one of the blessed pen-men of sacred Scripture, and Secretarie to the holy Ghost. In the description of which Sermon wee haue three maine parts; the Preface, the Narration, and the Conclusion: the Preface in the first and second Verses of the fift Chapter, wherein are expressed diuers necessary circumstances belonging to the Sermon: as first, the Author of it *hee*, that is, Iesus Christ.

Secondly, the place where it was made *a Mountaine.* Thirdly, the gesture vsed by our Sauiour, *sitting downe.* Fourthly, the persons whom he taught *his Disciples.* Fiftly, the manner of expression, *when hee had opened his mouth.* The narration begins at the third verse of the fift Chapter, and endeth in the 23. verse of the seauenth Chapter, and it is partly consolatory from the third verse to the end of the twelfth, and therein our Sauiour demonstrateth the procreant causes of true happinesse for the comfort of weake Christians. Partly exhortatory from the 13. verse to the end of the 16. and therein he exhorteth his Disciples to walke worthy of their most holy calling. Partly interpretatory from the 17. verse to the end of the fifth Chapter: and therein he vindicates diuers of the Commandements from the false glosses of the Scribes and Pharises. Partly dehortatory in all the sixt Chapter & beginning of the seauenth. In the sixt hee dehorteth his Disciples from two Pharisaicall sinnes, namely, vaine-glory concerning almes deeds fasting and prayer, from the first verse to the end of the 18. and couetousnesse expressed by worldly cares from verse the 19. to the end of the Chapter. This Dehortatory part is also continued in the beginning of the seauenth Chapter from the first verse to the sixt, & therein he dehorteth from two sinnes more, to wit, rash iudging verse 1. 2, 3, 4, 5. and rash communicating of holy things to vnworthy persons, vers. 6. partly excitatory stirring vp to the duty of prayer, vers. 7, 8, 9, 10, 11. partly declaratory demonstrating the maine thing, the Law and the Prophets aime at in their doctrine. Partly directory giuing instructions concerning the way to heauen, vers. 13, 14. and partly premonitory, giuing warning concerning false Prophets, and other things depending thereupon, from vers. 15. to the end of the 23. Then in the last place wee haue the Epilogue or Conclusion from the 24. verse to the end of the seauenth Chapter, wherein wee haue Christ his application of his whole Sermon, ver. 24, 25, 26, 27. expressed by an elegant comparison taken from builders, and the effect which followed vpon

on this excellent pithie Sermon in the hearts of the hearers, which was astonishment or admiration in the two last verses.

By the which Logicall Analysis wee may conceiue, that this Text is a maine part of the narration or subiect matter of the Sermon it selfe, being the very premonition concerning false Prophets, and also vpon what occasion it is brought in, namely immediatly vpon a direction giuen concerning the strait way to heauen in these two verses going before: and it is as if our Sauiour had said, I know my deare Disciples that you hearing of the narrow way which leadeth to happinesse, will be desirous after the manner of trauellers to aske all that you meet, but especially those which seeme to be Prophets, concerning this way for your better direction and conduction. But let me forewarne you of all other to beware how you aske direction of false guides; for they in stead of directing you, will set you quite out of the way, as it is the [c] manner of Heresie so to do.

In the Text it selfe wee haue two parts: First, our Sauiours caueat giuen to his Church concerning Seducers, in these words; *Beware of false Prophets.* Secondly, his liuely description of them, in the rest of the Text. In the first wee haue two things; a title, *False Prophets*; and a caution, *beware yee.* In the second our Sauiour giueth a double description of Seducers; and first hee describeth them by their outward habit, or externall shew; *They come vnto you in Sheepes cloathing.* Secondly, by their internall qualitie or disposition, *but inwardly they are rauening Wolues.* In the handling of this Text we will obserue this method. First, we will speake of the intent, or of the Text in generall. Secondly, of the extent, or of the particular application thereof.

[c] *Hæresis enim velut gradientes ab itinere suo deuiare & ad se diuertere docet. Hier. in 9. proverb.*

Sect. 2.

ἀπὸ τῶν ψευδοπροφητῶν.

Of false Prophets.

False Prophets.] Hauing diſpatched the Logicall Analyſis, and diuided the Text into its ſeuerall branches, in the former Section: come wee now (*Chriſto duce*) to the particulars as they haue beene placed in the Diuiſion. And firſt of the firſt: namely the title, *False Prophets*. The word Prophet is vſed in two ſenſes in the Scripture; in a ſtrict ſenſe, and in a large: in a ſtrict, and thus it is put for a prenunciator or foreteller of things to come, being deriued from the Greeke verbe προφημι, which ſignifieth to diuine: and of theſe diuiners there haue beene two ſorts: firſt, ſuch as did diuine truly and ſincerely, thus *Agabus* was a true Prophet, *Acts* 11.28. foretelling of a famine, which alſo came to paſſe in the dayes of *Claudius Cæſar*. Secondly, ſuch as did diuine falſly, or if truly, yet not ſincerely: ſuch as did diuine falſly, thus thoſe 400. in 1. *King.* 22. which propheſied that *Ahab* might goe vp to *Ramoth Gilead* and proſper, were falſe Prophets, as appeared by the euent. And thus the Heathen Oracles, which propheſied (as [c] Saint *Auguſtine* hath it) that the Chriſtian Religion ſhould continue but 365. yeares, were found lying Oracles, our Religion hauing continued already aboue ſixteene hundred yeares, yea it hath beene from the beginning. Secondly, ſuch as did prenunciate truely but not ſincerely: thus the [e] nine *Sibyls* which ſprung vp amongſt the Heathen, and propheſied concerning the incarnation of Chriſt, and of his comming to iudgement, they were not to be eſteemed true Propheteſſes, becauſe howſoeuer they predicted many truths, yet they ſerued the diuels turne in that which they did: ſeeking the credit of his kingdome, and not the glory of God. Much like vnto our vnwitching witches, which doe ſome ſeeming good in the Common-wealth in helping men ſometimes to their

[c] *Lib. 18. de Ciuit. Dei. c. 54.*

[e] *Lib. Sibyllin Orac.*

their goods, and yet cannot be truely called good members, because whatsoeuer good they do, they do it in the diuels name, for the crediting of his kingdome; doing a thousand times more mischiefe to mens soules that seeke vnto them, then good to their bodies or estates.

Now here a question may be moued, *viz.* whether the gift of true sincere prediction in matters diuine bee vtterly ceassed or no. Learned [a] *Aretius* saith, that it were rashnesse totally to denie the gift of Propheſie to the whole Church at these dayes; but by the leaue of that learned and worthy man, I will be bold to say that the *donum Propheticum*, or gift of Propheſying, as it was in the Prophets of old, which did breath new Scripture, and foretell things to come certainely and infallibly, is finally ceassed, because the Scripture is now so compleat, as that nothing must bee added thereunto, *Reuel.* 22. 18.

a *In Problem. Loc. de Propret temerarium est negare in totum Ecclesiæ etiam hodierne hoc donũ Propheticum.*

Secondly, the word Prophet is taken sometimes in a large sence, and thus it is vsed for a chiefe Speaker or Teacher: and in this sence Ministers are called Prophets in diuers places in the new Testament: and thus also the Heathen Priests which were [c] *Antistites fanorum*, as one speaketh, the Clarkes of the Closset in the Idols Temples, were called Prophets. Thus in like manner *Aratus* and *Epimenides* Heathen Poets are tearmed Prophets in holy Scripture as being chiefe Speakers and Teachers amongst their Countrymen. Thus the word נביא which is the viuall word in the *Hebrew* Bible, put for a Prophet, comes of the root נבא as two of the Iewish [e] Rabbines which are best Interpreters of the proprietie of their owne language haue noted, and the word נבא or נבה signifies to speake as well as to bud. And herein appeareth the vsefulnesse of the Rabbins, in that they goe beyond all the Lexicons in the world for the naturall deriuation of the Hebrew words of the old Testament from the right roots: indeed they are mad Interpreters of the matter of Scripture, therein God hath iustly cast vpon them the spirit of slumber, but they are acute Interpreters of the words.

c *Festus Lib. 4.*

e *Rab. Shelom. c Aben. Esra in c. 7. Exod. ver. 1.*

Here in my Text the word Prophet is taken in the large sence ψευδοπροφητῶν, false Prophets being put for ψευδοδιδασκάλων, false Teachers, by a *Synecdoche speciei magis exquisite*, as Rhetoricians speake; a more particular tearme being vsed for a more generall. For it is not meant of such Mountebankes, as tooke vpon them to foretell things to come, which commonly are the obiects of scorne and derision, that wee should beware of them. Although it is true we must take heed of harkning vnto such; but rather of such impostors and seducers as tooke vpon them to bee chiefe speakers amongst others, pretending either to speake immediately from God by reuelation, as deified or rather diabolized Familists, or illuminated or rather occæcated Anabaptists and other Enthusiasts make their deluded Proselites beleeue they doe, or else to speake from the Oracle of Gods word by an especiall insight as they suppose, giuen vnto them to interpret Gods meaning in sacred writ, as the Pope pretendeth he hath.

c *Alstedius in rhetor.*

And lest that any should erroniously iudge that by false Prophets here are meant onely erronious Ministers, and such as are in orders, we are to know that the word ψευδοπροφῆται; is according to the proper signification as much as *falsi Prophetæ*; that is, such as properly are not Prophets, but onely pretend themselues to bee so: and in this respect false guides amongst the people are as well meant here by Pseudoprophets, as amongst the Ministers. Thus much for the title giuen by our Sauiour to deceiuers of mindes, and that by way of exposition; as for the Vse and application, it followes in the next Section saue one.

SECT. 3.

Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν.

Beware of false Prophets.

ΠΡοσέχετε, beware yee: the word προσέχετε signifies properly *adhibite*, apply yee; as though hee had said apply your minde or heart. This word is taken in two senses: First in the sense of attending in 2. *Pet.* 1. 19. ὡ καλῶς ποιεῖτε προσέχοντες, *Wee haue a more sure word of the Prophets, to the which you doe well that you doe attend.* Secondly, in the sense of bewaring in *Mat.* 6. 1. προσέχετε μὴ τὴν ἐλεημοσύνην, *Beware lest you giue your almes to be seene of men.* In which sense also the Heathen man vseth it saying, take heede lest thou bee as little children, which sometime affect to bee a Philosopher, sometimes to bee a Publicane, sometimes to bee a Rhetoritian, and sometimes to bee *Cæsars* Tutor. In my Text the word is taken in the latter sence, namely for bewaring, as you haue it faithfully translated in our last *English* translation; vnto which also the *Syrian* translation agrees ܐܙܕܗܪܘ which in the forme *ithpehal* signifies, bee ye forewarned; and the *Arabicke* in like manner احذروا *ocdshoron*, which in the first coniugation in the imperatiue mood signifies *Cauete*, beware yee, or take ye heed. Thus for the meaning of the word προσέχετε.

Προσέχετε τὸν νοῦν ἢ τὴν γνώμην.

Πρόσεχε μὴ ὡς παιδία νῦν φιλόσοφος, ὕστερον τηλώνης εἶτα ῥήτωρ εἶτα ἐπίτροπος Καίσαρος. *Epictet in Enchir. c. 36.*

Beware of false Prophets. Our Sauiour giues this caueat both to his Disciples present, and also to all succeeding Christian Churches to the end of the world. To his Disciples present, because in their very [c] dayes the Church was annoyed with diuers pernicious Sects: with the Pharisees, which like vnto our Papists, held Iustification by humane merits: with the Saduces, which held like vnto our Atheists, that the soule perisheth with the body: with the Essens, which thought themselues to bee free from all humane authority: like vnto our Anabaptists, whom I tearme

c *Teste Iosepho lib. 18. c. 2. antiquit.*

tearme ours, not becauſe they are of vs, but becauſe like vnwelcome gueſts, they will needs liue amonſt vs: for this cauſe Chriſt forewarneth his Diſciples here to beware of falſe Prophets, that is, to beware of the Phariſes, leſt their iudgement ſhould be corrupted in the maine, namely concerning the Doctrine of Iuſtification. Secondly, to beware of the Saduces, leſt by their Atheiſme they themſelues ſhould bee weakned in their faith. Thirdly, to beware of the Eſſens, leſt by their example they ſhould ſhake off the yoake of ſubiection to lawfull authority. And in this our bleſſed Sauiour ſhould be a patterne to all the Miniſters of the Goſpell, to teach them to the vttermoſt of their power to endeauour to beat downe the errors that either ſpring vp, or elſe are moſt riſe in their times. *Tit.* 1.9. 1. *Tim.* 1.3.

Secondly, this caueat is alſo giuen by our Sauiour to all ſucceeding Churches, becauſe he foreſaw by his owne ſpirit of Propheſie, that many falſe Prophets would ariſe in after times, *Mat.* 24.24. he foreſaw Antichriſt ariſing in the Weſt in the *Romane* Chaire, from the dayes of *Boniface* the third, who ambitiouſly obtained of [c] *Phocas* the Emperour, to be called the Æcumenicall or Vniuerſall Biſhop of the whole Chriſtian world; and therein approued himſelfe to be *præcurſorem Antichriſti* (as [c] *Gregorie* the firſt ſpeaks) the very forerunner of Antichriſt; and ſo by conſequence all the Popes that euer haue ſucceeded him in that ſea, to haue bene τὸν ἀντίχριστον, that great Antichriſt.

[c] *Teſte Platina in vita eiuſdem Bonifacij.*

[c] *Lib.* 4. *Epiſt.* 76.

Secondly, he foreſaw many falſe Prophets ariſing in the virgin-time of the Church, in the firſt 500. yeares after thi. aſcenſion, and therefore forewarneth his Church which were to liue in thoſe ages, to beware of falſe Prophets, as he alſo forewarneth vs & all Churches that haue liued before vs for the ſpace of a thouſand yeares and vpwards in the times of Antichriſt, or that euer ſhall liue hereafter to the end of the world, τὸ προσέχειν ἀπὸ τοῦ ἀντιχρίστου, to beware of the Pope, and his Antichriſtian Doctrine. And this muſt teach weake Chriſtians not to take ſcandall, though there be many ſtrangly affected in religion at theſe dayes.

dayes. Christ told vs before hand that false Prophets would arise, and wished vs to beware of them, but not to bee scandalized or to take offence at the truth, because of them. And to the end wee may not thinke it strange to see so many Sects and Schismes in our dayes, I thinke it not impertinent to name the seuerall sorts of Sectaries and Heretickes which haue sprung vp in the most pure ages of the Church, *viz.* in the first 500. yeares after Christ.

A Catalogue of Sectaries and Heretickes which sprang vp in the Primitiue Church collected by Saint Augustine, Lib. de Hæresibus, *out of* Eusebius *and* Epiphanius.

1 *Simoniani.*
2 *Menandriani.*
3 *Saturniniani.*
4 *Basilidiani.*
5 *Nicolaitæ.*
6 *Gnostici.*
7 *Carpocratiani.*
8 *Cerinthiani.*
9 *Nazarei.*
10 *Hebionei.*
11 *Valentiniani.*
12 *Secundiani.*
13 *Ptolemæi.*
14 *Marcitæ.*
15 *Colarbasy.*
16 *Heracleonitæ.*
17 *Orphitæ.*
18 *Cainí.*
19 *Sethani.*
20 *Archontici.*
21 *Cerdoniani.*
22 *Marcionitæ.*
23 *Apellitæ.*
24 *Seuereani.*
25 *Taciani.*
26 *Catephryges.*
27 *Peputiani.*
28 *Artotyritæ.*
29 *Tessarescedecatitæ.*
30 *Alogiani.*
31 *Adamiani.*
32 *Elcesaitæ.*
33 *Theodotiani.*
34 *Melchesidechitæ.*
35 *Bardesanitæ.*
36 *Noetiani.*
37 *Valesy.*
38 *Cathari.*
39 *Angelici.*
40 *Apostolici.*
41 *Sabelliani.*
42 *Oregeniani.*

43 *Originiasta.*
44 *Paulonita.*
45 *Photiniani.*
46 *Manichei.*
47 *Hierachita.*
48 *Melitiani.*
49 *Ariani.*
50 *Vadiani.*
51 *Semiariani.*
52 *Macedoniani.*
53 *Aeriani.*
54 *Paulani.*
55 *Apollinaristæ.*
56 *Antidicomarianitæ.*
57 *Psalliani.*
58 *Metangismonitæ.*
59 *Seluciani.*
60 *Proclianitæ.*
61 *Patriciani.*
62 *Ascitæ.*
63 *Patralorinchitæ.*
64 *Aquarij.*
65 *Caluthiani.*
66 *Florimiani.*
67 *De mundi statu dissentientes.*
68 *Nudis pedibus ambulantes.*
69 *Donatistæ.*
70 *Priscilliani.*
71 *Cum hominibus non manducantes.*
72 *Rhetorani.*
73 *Christi diuinitatem passibilem dicentes.*
74 *Triformem deum putantes.*
75 *Aquam deo Coæternam tenentes.*
76 *Corpus hominis non animam esse imaginem dei asserentes.*
77 *Innumerabiles mundos opinantes.*
78 *Animas conuerti in dæmones tenentes.*
79 *Omnes liberatos fuisse apud inferos Christi discensu putantes.*
80 *Christi de patre natiuitati initium a tempore dantes.*
81 *Luciferiani.*
82 *Iouinianistæ.*
83 *Arabici.*
84 *Heluidiani.*
85 *Paterniani.*
86 *Tertullianistæ.*
87 *Abeloitæ.*
88 *Pelagiani.* vnto which may be added *Nestoriani, & Euticiani.* And what all these hereticks held the learned may read [c] *ibidem.*

[c] *August. lib. de hæres. Tom. 6.*

I These I say sprang vp in the more pure times of the Church, and therefore it is no maruell if there be so many Schismatickes and Sectaries in our times, Neither let Papists

pists or others reproach the Church, or say it is no Church, because many sects are in it: for as a Cornefield retaines the name of a Cornefield, though it haue many blew-bottles and other stinking weedes growing vp amongst the Corne; euen so the Church is a Church, although many Schismatickes like so many tares are sowne in it by the meanes of the enuious man of hell. And indeede the Papists haue little reason of all other to obiect against vs the multitude of sectaries, considering how faction abounds and superabounds amongst themselues. Haue they not the Thomists against the Scotists, and the Scotists against the Thomists, and the Occhamists against them both? haue they not the Iesuites against the Friers, and the Friers against the Iesuites, and the Masse-priests enuying both? Yea, what are their seuerall orders of Franciscans, Dominicans, Augustinians, and such like, but so many different factions among themselues disagreeing, although like *Sampsons* Foxes they bee tyed together by the tayles with fire-brands betweene, being ouer-awed by the Pope the Arch-sectarie, and the Inquisition-tortures.

SECT. 4.

Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν.

Beware of false Prophets.

ΠΡοσέχετε, beware: where obserue, First, that it is not said πρόσεχε in the singular number, as though our Sauiour had spoken onely to some one man, that hee should beware of false Prophets. Secondly, that it is not said προσέχετον in the duall number, as though he had spoken to some two in the world; but προσέχετε in the plurall number, to intimate that hee spake vnto all that euer should take vpon them the title of Christians vnto the end of the world.

And indeede it is the dutie of all Christians, of what

ranke soeuer they be, τὸ προσέχειν ἀπὸ τῶν ψευδοπροφητῶν, to beware of false Prophets.

First, Kings and Princes must beware of them, and that both in respect of themselues, and also in respect of their subiects. In respect of themselues, they must τὸ προσέχειν ἑαυτοῖς looke to themselues, lest any sonne of *Belial*, or any instrument of Antichrist be so impudent as to presse into their royall presence to seduce them, and this they had neede to looke vnto with infinite circumspection; because the beloued Disciple Saint *Iohn* in his Apocalips, c. 16. v. 13, 14. giues them an *item*, that three vncleane spirits like frogs shall come out of the mouth of the Dragon, and out of the mouth of the false Prophet, being spirits of Diuels working miracles, and going forth to the Kings of the earth, and of the whole world, &c.

Secondly, Princes must τὸ προσέχειν τῷ λαῷ ἀρχομένῳ, beware of false Prophets in respect of their subiects. They must take the Foxes, the young Foxes which spoile the Vines, *Cant.* 2.15. they must not giue any toleration to Idolatry, either heathenish or [a] Popish in the Lords land; but like good *Iosiahs*, in their time they must take away all the abhominations, & cause all men to serue the Lord, 2. *Chro.* 34.33. Princes are Shepheards of the people, so the Euangelicall Prophet *Esay* stileth them in his 44. Chap. ver. 28. *That saith of Cyrus, He is my Shepheard, &c.* And [c] *Homer* the king of Poets giues them the like title, in the first of his *Iliads* tearming *Dryas* a shepheard, who was indeede the Prince or Chief-taine of the people. Now as it is the care of shepheards not to suffer noysome Beasts, Wolues, and the like, to haue their dens amongst their sheepe: euen so it ought to bee the care of all Christian Princes τὸ *abigere Lupos*, not to suffer Idolaters to set vp their abhominations in any part of their kingdome: the danger that may in any sort accrue vnto [c] Princes (whose soules doe thou O Lord alwaies binde vp in the bundle of life) comes not by denying vnto Idolaters that which tends to their owne hurt, no more then euill vnto indulgent Parents by denying kniues

[a] *Lege Reinold. de Idol. Rom. Eccles.*

[c] Δρυαντὰ τὸ ποιμένα λαῶν. *Dryantem etiam pastorem populi.*

[*] *If Princes will be carefull to defend Gods truth, God no doubt will defend them.* Pro. 4.6.

kniues and poyſon to their Children, when they earneſtly cry for ſuch things, but the danger is rather in ſatisfying their vnlawfull and ſinfull deſires, for herein they prouoke Gods anger againſt themſelues, as *Salomon* did, 1. *King.* 11.9.

Secondly, Miniſters muſt τὸ προσέχειν ἀπὸ τῶν ψευδοπροφητῶν, beware of falſe Prophets. They muſt beware of reading and preferring the erroneous poſtils of pſeudoprophets before the Orthodox writings of ſound Diuines: the want of this good take heed is the cauſe that many young Miniſters come quickly to be corrupted in their iudgements, and in ſtead of teaching, doe rather corrupt others. Secondly, they muſt beware in reſpect of their flocke (*caueant ergo Miniſtri*) leſt while they ſleepe the enuious man ſowe tares, as it is in the Goſpell. Thirdly, they muſt beware of entertaining peace with common ſeducers, that is an euill peace and a bad concord indeede which is betweene the Shepheards and the Wolues, as a learned man ſpeaketh. Fourthly, they (and I doe not exclude my ſelfe) muſt beware of being conuerſant, or familiar, or delighting in the company of the enemies of Gods truth, and of his ſeruants: it is recorded by *Euſebius* concerning *Iohn* the beloued Diſciple of Chriſt, that when *Cerinthus* that damnable Heretick came into the ſame Bath where *Iohn* was waſhing himſelfe, the Apoſtle ſprang or leapt out of the Bath, as the Author [c] ſignificantly ſpeaketh, fearing leſt God ſhould haue ſhewne a viſible iudgement vpon him by the fall of the rooſe of the Bath, if hee had remained in the company of ſuch a wretch. Oh that there were ſuch an abhorring in vs Miniſters at theſe dayes, for ſurely then errours would not ſo thriue as they doe. Fifthly, Miniſters muſt take diligent notice of the errours that ſpring vp in their times, as the learned Fathers did in their dayes, and by their preaching muſt beat downe to their power the ſame errors. It is reported concerning the mother of *Gregorie Nazianzene*, by ſome (although it bee ſomewhat otherwiſe recorded by others in the life of the ſame reuerend Fa-

[c] *Mala eſt pax & concordia quæ inter paſtores & Lupos eſt, Chemnitius in harmon. Euangel.*

[c] ἐξέλατο τὸ βαλανεῖον: *Euſeb. lib. 4. Eccleſ. hiſt. c. 14.*

ther) That she dreamed when shee was conceiued of that worthy light of the Church, that shee had in her wombe a white whelpe, which by his barking should driue away the Wolues from the Sheepefold. I stand not vpon the Historie, but I wish that all the Ministers of *England* were such white whelpes as *Gregorie Nazianzen* was, and that their preaching were like vnto his barking to scare away the wolues from the sheepfold of Iesus Christ.

Thirdly, the people must τὸ προσέχειν ἀπὸ τῶν ψευδοπροφητῶν: beware of false Prophets. For first they must beware of hearing them, either publikely if at any time they intrude themselues, or priuately in their clandestine or secret Conuenticles. The Sheepe of Christ will not heare the voice of a stranger, but flye from him, *Iohn* 10. 5. It is recorded by *Theodorite*, that when *Lucius* an Arian Bishop came & preached amongst the Antiochians broaching his damnable errors, the people [c] forsooke the Congregations at the leaft for the present, hauing indeed bene soundly taught before by worthy *Athanasius*. Oh that the people of this age had their wits thus exercised to iudge betwixt truth and falshood, but alas at these dayes, if errour come but masked with a pretence of zeale and a thundering voice, it is readily receiued for truth by the common multitude, yea I would there were not many that make a great profession of religion, and yet are thus silly.

[c] Lib. 4. Eccles. hist. c. 20. in hist. trip.

ἀπὸ τῶν δὲ ἐκκλησιαστικῶν ἀπέστη συνόδων.

Sect. 5.

Προσέχετε.

ΠΡοσέχετε, beware? in that our Sauiour onely mentions here a τὸ προσέχειν, a dutie of bewaring of false Prophets, *ergo*, it may fitly bee demanded and that as a case of conscience, whether it be lawfull for the Church τὸ ἀναιρεῖν τοὺς ψευδοπροφήτας, to put false Prophets to death. In the which question we must carefully note whom wee are to vnderstand by false Prophets. And by false Prophets

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in this question concerning life and death, wee are not to vnderstand them that differ in opinion from vs in smaller matters, although I wish from my heart that wee were all of one iudgement in the least things, as well as in the greatest: neither are we to vnderstand thereby them which of meere simple ignorance hold some errour at the least for a time against the maine foundation of Christian Religion. The Apostles themselues were ignorant for a time, both of the death, and also of the resurrection of Christ, and therefore when our Sauiour spake of either of these, they wondered, as being carried away indeede (as men, though not as Apostles) with the common errour of the times, which was this, to wit, that the Messiah should neuer dye, and so by consequence should neuer rise againe. But by false Prophets in this question we are to vnderstand, first such as obstinately persist in fundamentall errours, after sufficient meanes vsed for their conuiction, yea not onely persist, but also endeauour to disperse their pernicious errours to the peruerting of others, seeking withall to supplant the contrary truth: according to that description of false Prophets giuen by a learned [e] Spaniard; *They are false Prophets which teach against the truth of Faith*, Secondly, such also, whose heresies are either Blasphemous in the doctrine it selfe, as the Arians; or traiterous against soueraignetie, as the Iesuites: and where both these concurre, the persons in whom they meet do certainly deserue a thousand deaths. First, because they corrupt the faith, and if such as corrupt and poyson the springs of water, at the which men and beasts receiue their drinke, deserue capitall punishment, how much more they, which as much as in them is, doe impoison the fresh springs of Sion. Secondly, because they murder mens soules, yea as farre as possibly they can, they murder Christ in a Christian man, as Saint *Augustine* speakes in his fift Tractate vpon Saint *Iohn*. And therefore if he that murders a mans body deserues death, how much more hee that destroyes a mans soule. Or if they which were murderers of the Lord Iesus

[e] *Pseudoprophetæ sunt qui docent contra veritatem fidei Tostat. Abul. ad loc.*

Quantum in ipsis est Christum in homine occidunt.

Iesus in respect of his body deserued to dye, how much more they which seeke to murther his holy spirit. Thirdly, the *Turke* himselfe (as one truely saith) cannot so much hurt or endamage the Church of God as an Heretick may: and therefore if it be lawfull to put to death common enemies of our liues in warre, why is it not lawfull for the Magistrate to put to death the enemies of out soules, of God, and of the State.

Nec turca tantum damni inferre potest Ecclesiæ quantum hæreticus. Ferus in Mat.

Againe, we haue diuers examples of this lawfull seueritie executed vpon Idolaters in former ages. First, in *Eliiah*, in 1. *King.* 18. 40. commanding all the Prophets of *Baal* to be slaine. Secondly, in *Iehu*, in 2. *King.* 10. 24, 25. giuing the like command concerning the worshippers of *Baal*. Thirdly, in all the inhabitants of the land of *Iuda*, in 2. *King.* 11. 18. who destroyed all the houses of *Baal*, and slue *Mattan* the Priest before the Altars.

Furthermore, wee haue examples also in the Ecclesiasticall Histories: First, in *Constantine* that famous Christian Emperour, who enacted a statute, as appeares by a [c] letter of his written to one *Taurus*, That if any did offer Sacrifice vpon the Altars: *Gladio vltore sterneretur*: he should be put to death by the sword, and his goods confiscate. The like was enacted by [d] *Theodosius*, and *Valentinianus*, by *Martianus* also, as the same *Henry Bullinger* recordeth.

[c] *Apud Bullinger decad. 2. Sermon. 8.*

[d] *In Codice Theodosiano tit. 2.*

And the ground and warrant of this is the good word of God: for the Lord himselfe saith, *Deut.* 13. 5. *That Prophet or Dreamer of dreames shall be put to death, because he hath spoken to turne you away from the Lord your God:* and in vers. 9. *Thou shalt surely kill him, thine hand shall be first vpon him to put him to death, and afterward the hand of all the people.* And againe in vers. 10. *Thou shalt stone him with stones that hee dye, because hee hath sought to thrust thee away from the Lord thy God.* Now if any shall say this was a Iudiciall Law giuen to the Israelites. I answer, say it were so, yet the equitie of that Iudiciall Law remaineth still to all Nations. The like proofe we haue in *Zech.*

13. 3.

13. 3. *It shall come to passe that when any shall yet prophesie, then his Father and his Mother that begate him, shall thrust him through when he prophesieth.*

[c] Saint *Augustine* indeed wauered concerning the like point for a time, as he himselfe confesseth in one of his Epistles, but when he saw that the City wherein he dwelt was reclaimed from Donatisme by the sword of the Magistrate, hee reuersed his opinion, and confesseth that Heretickes might lawfully bee enforced and punished by the Magistrate.

[c] *Epistol. 48.*

Obiection.

But if any shall obiect, that in the new Testament wee are exhorted indeed to flye the company of Heretickes, *Rom. 16. 17.* not to receiue them into our houses, 2. Epist. *Iohn* verse 10. after the first and second admonition to reiect them, *Tit. 2. 10.*

Answer.

And heere in my Text to beware of them, but no where to put any of them to death, I answer, at that time when the New Testament was penned, and also when our blessed Sauiour liued vpon the earth and Preached, the Church of God was vnder the tyrannie of the Romane Empire: so that it had bene in vaine at that time to haue stirred it vp to put false Prophets to death, the hands of the Church being then bound; neither was it absolutely necessarie to vse any such excitation, because there was sufficient direction giuen already in the Old Testament, what was to be done concerning hereticall Seducers: and yet it is to be obserued, that the Church euen in the New Testament wished that seducers were cut off, *Gal.* 5. 12. vpon the which place, one of the [c] ancients saith, the Apostle in this Text of Scripture doth not onely with a spirituall cutting off to the seducers of his time, but also a corporall abscission: hee desires that as they were a meanes to put the Galatians to bodily paine by vrging Circumcision vpon them, so that they themselues might bee put to bodily paine by vtter cutting off their very liues: where that reuerend Father vseth an accusatiue case *hos* of the person after *maledicit* after the manner of the *Ecclesiastici Scriptores*,

[c] *S. Ambrose non solum spiritaliter sed etiam carnaliter hos maledicit.*

tores, whose fashion it is, as a learned [e] Gramarian speakes, to put accusatiue cases of the person after verbes compounded with *benè* or *malè*: but to let the construction passe and to returne to the matter: here we see in Saint *Ambrose* his iudgement, that the Church in the Apostles time, though it had not present power to put seducers to death, yet it wished that they were put to death: and if the Church in those dayes wished their death, it would as well haue put them to death if it had not beene restrained by ouer-ruling tyrannie; as it is more then probable.

I might be large in this subiect, but I must *instar canis ægyptiaci* content my selfe with a lap or two of this Nilus, for feare of being stung by the Crocodile of rash censure for my tediousnesse: therefore for breuitie sake I referre the learned Reader to that learned booke [c] of *Theodore Beza*, the title whereof you haue in the margent wherein he proues by impregnable arguments, that Hereticks may be lawfully punished by the Ciuill Magistrates, yea and if they cannot by any other meanes be reclaimed, they may iustly be put to death, as [e] *Seruetus* was at *Geneuah*, *Anno* 1553.

Now what I haue said in this question concerning the punishment of hereticall seducers may iustly be applyed also to blasphemers of God. For if they which denie fundamentall truth and oppose it with obstinacy deserue death, how much more they which blaspheme it and the author of it which is God and Christ: and therefore if any miscreant Iew or other shall come impudently amongst vs Christians, and like another Goliath shall defie our Sauiour as hee did the host of the liuing God: surely our Magistrates vpon iust proofe may lawfully put him to death: May? Yea ought so to doe. God himselfe maketh blasphemy capitall, or death-deseruing in expresse termes, *Leuit.* 24.16. and *Nebuchadnezzar* in *Dan.* 3.29. makes a Decree, that if any of what Tongue or Nation soeuer, shall speake any thing amisse (as you haue it in the English Translation) against the God of *Shadrach*, *Meshach*, and *Abednego*,

[e] *Dispauterius in Syntax.*

[c] *De hæreticis à ciuili Magistratu puniendis aduersus Martini Bellij sarraginē & nouorum academicorum sectam.*

[e] *Teste Caluisio lib. opus Chron.*

Abednego, he shall be cut in pieces, and his house shall be made a dung-hill: the originall words in that Text, namely the Caldee, shew the strictnesse of that statute: for whereas it is translated shall speake any thing amisse, in the Caldee it is shall speake an error: intimating thereby that if any did speake blasphemie though it might possibly be pretended, that he did so out of error of iudgement: yet by the sentence of *Nebuchadnezzar* (in that no doubt directed in the maine by the Spirit of God) he was to die for it: and if a Heathen King was thus zealous for God against Blasphemers, how much more doth it behoue Christian Princes to be zealous: but I leaue this point: and thus I haue done with the first part of my Text, to wit, the Caueat of our Sauiour giuen to his Church concerning False Prophets, in these words, προσέχετε ἀπὸ τῶν ψευδοπροφητῶν: *Beware yee of pseudoprophets.*

ואמר שלח

SECT. 6.

οἵτινες ἔρχονται.

(1 *Which come, &c.*

WHich come vnto you in sheeps cloathing. In this first Description we haue three things to be obserued concerning False Prophets. First, their intrusion, ἔρχονται οὐ προσβεύονται they come vnsent. Secondly, their insinuation, πρὸς ὑμᾶς οὐ πρὸς τὸν κόσμον they come to Christs Disciples, not to the common multitude. Thirdly, their hypocrisie, ἐν ἐνδύμασι προβάτων οὐκ ἐν ἐσθήσεσιν ἰδίαις they come disguized and not in their owne likenesse. For the first, that they are meere intruders into the office of teaching, and haue no lawfull calling thereunto, it is apparent in *Ier.* 23. 21. *I haue not sent these Prophets, yet they ranne, I haue not spoken vnto them, yet they prophesied*: they haue no calling from God. 1. Because either they are meerely ignorant and vnsufficient to be guides, as many are which take vpon them to bee Teachers amongst the Anabaptists and Familists being vnlearned men taken out of some

trade, or secondly, because they haue not a right ministeriall affection, but aime at their owne priuate ends, to wit, to rob, kill, & to destroy, as our Sauiour saith of them, *Ioh.* 10. 10. Or thirdly, because they hold and teach fundamentall errors, which plainly argueth that they are guided by the spirit of Satan, and not by Gods Spirit. Furthermore commonly they haue no calling from the Church, yea, they contemne that calling as idle and impertinent, being like those seducers spoken of, *Act.* 15. 24. which went out and taught the Gentiles, the Apostles giuing them no such Commandement.

I will not insist vpon this point, yet it may serue as a strong motiue to dissiwade men and women from hearing these vnsent seducers: for if they be not sent of God, why should any dare to heare them, yea what good can any man expect to receiue by such teachers; and yet such is the folly of many at these times, that they had rather heare a man without a calling in some priuate Conuenticle, then a true Minister sent of God and authorized by the Church in a lawfull assembly. ||

Sect. 7.

Πρὸς ὑμᾶς.

Vnto you.

VNto you, that is vnto you my Disciples: whence obserue me, what kinde of people hereticall Teachers desire especially to seduce, namely [c] Christ his Disciples, or such as are liuing members of the Church. This is confirmed by that in *Mat.* 24. 24. where wee haue false Christs, and false Prophets going about to deceiue if it were possible the very elect, and by that in *Reu.* 2. 20. where we haue the Romish Iezabel (for of her I take it, is typically spoken in that place) seducing Gods seruants: we may also see it daily verified by very experience, for whom do Familists, Anabaptists, and other Sectaries commonly labour to peruert and seduce? Not Drunkards, Adulterers, Sabbath-breakers,

[c] *Qui Lupi rapaces nisi spiritum subdoli ad insectandum gregem Christi intrinsecus delitescentes.* Tertul. lib. de præscript.

breakers, Gamsters, Lyers, Swearers and such like, but rather such as seeme to bee conuerted, which mourne for their sins and desire to know the right way to heauen, hauing bene in some measure wrought vpon by the publike Ministery of the Church: wherein seducers is like vnto kites, which flie vp and downe to ceaze vpon tender Chickens, or rather like vnto their father the Diuell, who loues to come in amongst Gods children, *Iob* 2.1. not for loue of their persons, much lesse of the exercises of Religion, but to accomplish his owne ends, which may serue for a Caueat to all tender Christians, to teach them the more carefully to looke to themselues: but I will not further insist vpon this point.

Sect. 8.

ἐν ἐνδύμασι προβάτων in sheepes clothings, that is, *ἐν δέρμασι τῶν προβάτων in sheepes skinnes*: for what is the cloathing of a silly sheepe but its skinne or fell: In this Description of False Prophets, our Sauiour may seeme to allude to the Wolfe in the Fable: concerning the which the Mythologist speaketh thus: a Wolfe on a time putting on a sheepes skinne immingled himselfe amongst the Flocke, and so euery day strangled some of the sheepe, which when the shepheard perceiued, he tooke the Wolfe and hanged him vp in an high tree: at the which when other shepheards ignorant of the cause wondered, and demanded of their fellow-shepheard what hee meant to be so cruell to hang vp a silly harmelesse sheepe; he answered: his skin as you see is the skin of a sheepe, but his workes are the workes of a Wolfe: vnto the which it is not altogether improbable (for I will not be peremptory in allusions) that our Sauiour in my Text doth in some sort allude, no more then it is improbable that S. *Paul* doth allude to the olympian games in 1. *Cor.* 9. 23, 24, 25. where he speakes of running of a race for a corruptible Crowne: neither is it in any sort impossible for Christ to haue this allusion, *Æsop* the mythologist

Lupus ouis pelle indutus ouium se immiscuit gregi quotidiè, aliquam ex eis occidebat quod cum pastor animaduertisset illum in altissima arbore suspendit, interrogantibus autem cæteris pastoribus cur eum suspendisset aiebat pellis quidem vt videtis est ouis opera autem Lupi.

thologiſt liuing almoſt 600. yeares before him as *Bucholzerus* notes out of [e] two ſubſtantiall Authors in his *Index Chronologicus*; and the words of the Text ſo iuſtly agreeing: *Beware of Falſe Prophets which come vnto you in ſheepes cloathing, but inwardly they are rauening Wolues.*

[e] *Euſebius & Suidas.*

In ſheepes cloathing: wherein we may obſerue that it is not the manner of ſeducers ordinarily to appeare outwardly what they are within, but if they bee birds of the prey they will ſeeme to be doues, if they be ſtinging Serpents, they will ſeeme to be harmeleſſe wormes, if they bee truculent Wolues they will ſeeme to be innocent ſheepe, in a word; if they be [e] foule within they will be faire without: like him in the Poet, and the reaſon of this hypocriſie in ſeducers is manifeſt, becauſe as it is with a Wolfe, if hee ſhould come howling to the ſheepefold and in his owne skinne the watchfull ſhepheard would reſiſt him with his crooke and with his dog, but putting on a ſheepes skin and counterfeiting the bleating of a ſheepe, he finds entertainement, and the ſheepe ſhun him not, but delight to walke with him, vntill he plucke out their throates: euen ſo pernicious ſeducers, if they ſhould come in their owne likeneſſe, they know the Magiſtrates and Miniſters would withſtand them, and the people would ſhun them, and flie from them: but coming in the name of zealous Chriſtians, they are leſſe ſuſpected, and leſſe ſhunned and oppoſed: yea, with ſome they find kind entertainement, and obtaine a good report. I ſpeake this to the ſhame of many in our times, which haue not learned to put difference (ſo ignorant are they of the doctrine of Religion) betweene a palliated Wolfe, and a true Orthodox ſheepe of Ieſus Chriſt.

[e] *Introrſum turpem, ſpecioſum pelle decora.* Horat. lib. 1. Epiſt. 16.

SECT.

SECT. 9.

In ſheepes cloathing.

HERE it may be demanded, what is meant by *ſheepes cloathing*; or in what manner, cunning ſeducers come in that rayment. Anſwer, Seducers come in ſheepes clothing. Firſt, when they come with quotations out of holy Scripture, to confirme their damnable poſitions: thus the diuell came to our Sauiour in ſheepes clothing, when he came with a *Sic ſcriptum eſt*, *Mat.* 4. *For it is written, he will giue his Angels charge ouer thee, &c.* And thus Familiſts and Anabaptiſts come in ſheepes clothing, which vſe to bring Scripture peruerted to proue their tenets, as though the Scripture of truth did in any ſort fauour their errors: and thus *Arius* came in ſheepes clothing, of whom I haue read, that he brought 42. places out of the Scripture to proue, that Chriſt was meere man and not God, againſt *Athanaſius* that diſputed with him in the Nicæan Councell.

Secondly, when they come vnder a pretence of hauing all antiquity on their ſides, fauouring their hereticall opinions, deceiuing the world as the Gibeonites deceiued *Ioſhua* with old bottels, and old ſhooes, and mouldy bread, and old garments, as though they had come from farre, when as indeed they were but of the next towne. *Ioſ.* 9. 11, 12. Thus *Bellarmine* and other Controuerſiſts amongſt the Papiſts come as Wolues in ſheepes clothing, when they impudently affirme that all antiquity is on their ſides, that all the Fathers, and Councels, and Doctors ſpeake for them and the like; which hath beene proued falſe to their faces by many of our [c] learned Diuines, which haue taken paines to confute them, and this ſhewes, that they haue browes of braſſe to boaſt of antiquity, when as the maine abhominations of Popery were firſt hatched by the Trent-Councell, or rather the Trent-Conſpiracie, hardly yet an

[c] *Whitakers Chemnitius Willet and many others.*

an hundred yeares agoe, and were not so much as knowne to the Fathers which liued in the first fiue hundred yeares after Christ. I pitie their soules, and the greater they bee the more I pitie them, that are so enthralled to such guides, as that they must beleeue whatsoeuer they tell them without any further disquisition, and so must content themselues with the Colyars faith, to beleeue as the Church beleeues, though they know not what the Church beleeueth. I pitie them, I say, because they are as sheepe committing themselues to the keeping of a Wolfe, as it is in the [c] comædie, & I will still pray that God would deliuer them out of the iawes of these soul-deuouring Wolues; and that hee would cause the light of his owne Gospell to shine into their hearts, whereby the darke mists of ignorance and superstition may be dispelled and abolished, that so they may receiue the truth in the loue of it, to their own eternall benefit, and the comfort of Gods Church.

[c] *Apud Terentium omnem Lupo commisisti in Eunucho act. 5. scen. 1.*

Thirdly, when they come with plausible bookes, such bookes as seeme to haue many good things in them, but some bad, such bookes as haue some physicke and some poyson, some wheate and some tares: for it is the manner of Heretickes as *Gregory* notes to mingle some good things amongst their bad, euen as a cunning poysoner when he meanes to poyson another man with some deadly wine, hee first annointeth the lip of the cup with sweet hony: thus the most Heretickes and Seducers come in sheepes cloathing, by giuing seducing bookes as a great present to such as they meane to seduce.

Lib. 15. moral. c. 10. habent hoc hæretici proprium vt bona malis permisceant. Sicut qui veneni poculum porrigit ora potuli dulcedine mellis tangit.

Fourthly, when they come as the Apostle speakes of them, *Rom.* 16. 18. with good words and flattering speeches pretending to tender our good, and to counsell vs for the best, to wish our saluation, &c. and yet vnder that colour, labour to seduce vs: for as a learned [d] Father speaketh: Heretickes vnder colour of giuing good counsell do indeed seduce men: likewise all seducers come to the Church of God in sheepes cloathing, for they all pretend to giue good and sauing Counsell: when as

[d] *Gregorius magnus lib. 23. moral. c. 21. hæretici sub specie consulendi aglis negotium seducendi.*

as their breath is as the poyson of Aspes, and as it is said of the Basiliske, that hee kills with his looke, or with the beames that come from his poysonfull eyes, euen so these kill with their mouthes by the poysonfull breath which proceedeth from the same; according to that *Adders poyson is vnder their lips*, Selah. *Psal.* 140. 3.

Fifthly, when they come with the whole superficies or outside of a Christian profession, as [e] one of the Ancients speakes, to wit, with an outward expression of holinesse, with a seeming contempt of the world, with prayers, fastings, teares, almes-deeds, seeming zeale, comely gestures, seeming loue, seeming patience, seeming conformitie, seeming humilitie, seeming harmelesnesse and the like; for it is not vnusuall with Seducers to dissemble an honest life, as [f] one of the Fathers saith: thus the Herodians and Disciples of the Pharisees came to our Sauiour in sheepes cloathing, *Luke* 20. 20. counterfeiting themselues to bee iust men, and thus of all other Sects vnder the Sunne, the hypocriticall Sect of the Familists, together with their comarades the Anabaptists come amongst vs Christians in sheepes cloathing: for they will carry themselues [g] smoothly as though they were very zealous and good Christians, when as in the meane time by their pernicious Doctrine and priuate counsell, they cut the very throate of the Gospell and of the true Church of Christ: the Vse of this followes in the next Section.

[e] *Tertullian lib. de præscriptionibus.* *Superficies Christiani nomina extrinsecùs.*

[f] Βίον ὑποκρίνονται σέμνον. *Theoph. ad loc.*

[g] *Hypocrisis mentitur curiosa, hypocrisie is spun with a fine thred. Chysolog. ser. 7.*

SECT. 10.

IN sheepes cloathing: it being so that Seducers come as Wolues in sheepes cloathing, this may teach vs diuers things:

First, to take notice of the wofull condition of such Hypocrites, they are Christs sheepe onely in outward shew, not in heart, they are whited Sepulchers, a meere outside, a painted abhomination, a stinking dunghill couered with snow. The Lord may say of their outward shew, as *Iacob* said of *Iosephs* Coate, *Gen.*37. 33. *This Coate is the Coate of my Sonne, some euill beast hath deuoured him.* So this outward forme of godlinesse is the outward forme of my sonnes and daughters, but some euill spirit hath deuoured them which vse it in Hypocrisie.

Secondly, it serues iustly to reproue many of our times, who for want of iudgement being blinded with affection, are ready to iustifie erroneous persons for a meere outward hypocriticall shew, be their doctrines and opinions neuer so pernicious and heretical; which is as if a foolish man or woman should commend a Wolfe to bee an innocent and harmelesse creature, because hee hath put on a Sheepes-skinne.

Thirdly, it serues to teach such as make shew of Religion, to take notice that a meere outside in Religion is not sufficient in Gods sight: an Hypocrite, yea a damnable Seducer may haue an outside, hee may come in a sheepes skinne as we haue heard: but wee must labour for an honest heart: for God desireth truth in the inward parts, Psal. 51. 6.

Fourthly, it serues to teach Christians to bee the more wary with whom they do conuerse, and whom they heare, especially to beware of priuate Conuenticles, least whilst they thinke to conuerse with true sheepe, they meete with Wolues in sheepes cloathing.

Fifthly, it serues to teach Gouernors to bee the more

warie,

warie, when cunning seducers come before them, for as these Wolues haue their sheepes cloathing to deceiue the people withall, so they haue their outward yeelding to conformitie, their equiuocations, their externall submissions and the like, wherewith to deceiue authority and to rid themselues out of trouble. *Arius* was knowne to yeeld to the Nicean Councell as appeares by a Letter of submission which he wrote to Constantine the Great: the which Letter is noted by [c] *Iouerius* in the Description of the Nicean Councell: but his yeelding was meerely Hypocriticall to rid himselfe out of trouble, for he retained his blasphemous opinions still, and dispersed them in priuate more then before. I confesse the Magistrates cannot doe lesse (I meane the Church-Gouernours) then receiue penitent persons vpon their submission into the Church againe. I acknowledge also that the bosome of the Church should bee alwaies open to humbled and contrite persons. But because Hypocriticall seducers may make it a practise to deceiue Magistrates by fained submission, therefore the safest course is, (which stands also with iustice) to inflict vpon them condigne punishment for their former disturbances, and then if after their due punishment they will submit and desire to bee reconciled, to receiue them vpon further tryall, I say vpon further tryall, for ἀλύπως τὴν τρίχα ἢ τὴν γνώμην ἀλλάττει, as it is in the Prouerbe, the Wolfe may change his haire, but hee will hardly change his minde or nature: and thus much may suffice for the first Description of false Prophets, which is by their outward habit or externall shew, in these words, *Which come vnto you in sheepes cloathings.*

[c] *Lib. Sanctionum.*

SECT. II.

ἔσωθεν δέ εἰσι λύκοι ἅρπαγες.

But inwardly they are rauening Wolues.

IN theſe words we haue the ſecond Deſcription of ſeducers, and as the former was by their outward ſhew, ſo this is by their inward quality: *Inwardly they are rauening Wolues:* wherein two things are to be obſerued concerning hereticall ſeducers: Firſt, that they are Wolues: Secondly, that they are rauenous.

For the firſt, that they are Wolues, that is of a lupine or Woluiſh diſpoſition, is manifeſt; not onely by the words of the Text, but alſo by that in *Acts* 20. 29. where they are called λύκοι βαρεῖς grieuous Wolues, or if you will, fat Wolues; for βαρὺς in Greeke comes of שמן in Hebrew, which ſignifies fat as ſome Etymologiſts haue obſerued, a fit Epithite for ſeducers, which fat themſelues with the bloud of ſoules.

And hereticall Seducers are fitly compared to Wolues in diuers reſpects: Firſt, becauſe as Wolues are dull-ſighted in the day, but quick-ſighted in the night, as [c] one ſaith of them: euen ſo pernicious Seducers are oftentimes very acute and ſharp-witted for error, they are able in their faſhion, (hauing their ſerpentine wits commonly exerciſed about nothing elſe) to diſpute for that, yea very idiots (ſuch as the Familiſts, and Anabaptiſts bee) will bee brabbling againſt learned Miniſters *In puluere olympico*, ſo far as their Engliſh skill will extend, but they are dull to apprehend the truth of ſound Diuinitie, yea, they ſhut their eyes like the Owles againſt that ſhining light.

Secondly, as the Wolfe deales [d] gently with the ſheepe at the firſt, carrying it away vnhurt vpon his backe, vntill he haue brought it to the place where hee meanes to ſtrangle it. Euen ſo pernicious ſeducers vſe to deale with their Proſelytes,

[c] *Lupus interdiu obtuſiùs nocte clariùs videt.* [c] *Conrad. Geſner. lib. 1. de quadruped.*

[d] *Lupus cũ ouem rapuerit dentibus eam non lædit ſed ſuper dor*

Proselytes, at the first drawing them into lighter errors, but afterwards like grieuous Wolues, plucking out the throat of their soules, by leading them into blasphemous and damnable heresies: and thus *Homo homini Lupus est*, one man becomes a Wolfe vnto another.

sum suum eam suauiter iacêre facit, vincent in specul. nat. lib. 19 c. 83.

Thirdly, as a Wolfe begets a Wolfe, according to that rule in nature, euery like begets his like: euen so pernicious seducers spiritually beget such as proue like vnto them selues both in opinion and practise, and indeed they which are conuerted, or rather peruerted by hereticall spirits, whatsoeuer high conceits they may haue of themselues, they are but of seeming Sheepe made reall Wolues.

Omne simile generat. sibi simile.

Fourthly, as the Wolfe is said to strike a man dumbe, if hee spie the man before the man spie him: euen so when seducers preuaile, they strike men dumbe, in respect of any true profession of Christianity; yea, they bring them by their seductions to blaspheme all sound profession.

Voce deseratur is quem prior viderit Lupus Plin. l. 8. nat. hist. c. 22.

Fifthly, as the wooll of a Wolfe, if it be made into a garment, will prooue but an odious garment, breeding vermine vpon him that shall weare it in stead of ministring any comfort, as *Plutarch* speakes: euen so the good which poore seduced soules thinke they receiue by impostors, and deceiuers of minds, it will prooue corruption in the end.

τὸ δὲ ἔριον φθειροποιεῖν.
c *Lib. 2. Sympos. q. 9.*

Sixthly, as the Wolfe maketh shew of ciuill vertue, as of chastitie and the like, congressing but onely 12. dayes in a whole yeare. Euen so the most pernicious seducers commonly make shew of much ciuilitie and mortalitie, and thereby they doe more harme amongst the ignorant sort then by any other meanes. Whereupon one of the [c] Fathers saith notably; let vs be exceeding wary of those heretickes which are of the best conuersation, whose liues possibly are directed not of God, but of the diuell. And thus wee see for what reasons hereticall seducers are fitly compared vnto Wolues. I might adde another, taken from the rauenousnesse of Wolues, but that I reserue for the

Lupi toto anno non amplius quã duodecim diebus coeunt. Isid. Hispal. lib. 12. Originum c. 2.
c *Orig. hom. 7. in Ezek. Sollicitè caueamus hæreticos qui conuersationis, optimæ sunt, quorum fortè vitam non tam Deus quam diabolus instruxit.*

next Section. Come we now to the vſe of the point.

And it being demonſtrated that hereticall ſeducers are Wolues, it firſt ſerues not onely to iuſtifie againſt all calumniators, but alſo much to commend the lawfull ſeueritie of Courts of Iuſtice againſt ſuch. [c] Saint *Auguſtine* ſaith, there is a puniſhing mercy, and a ſparing crueltie. This may ſeeme a paradox to ſome, but the Father knew what he ſaid; for it is a puniſhing mercie when worthy Gouernours do puniſh dangerous ſeducers for the ſafetie of the whole, and it were a ſparing crueltie to let them paſſe vnpuniſhed; for locke how much mercy is ſhewed to the Wolfe, ſo much crueltie is done to the Sheepe, yea it is mercy to ſeducers themſelues (if they could skill of it) that the Gouernors ſeeke to reſtraine them from their damnable wayes, by inflicting iuſt puniſhment vpon them, this being the laſt meanes that the Church can vſe to cure them: according to that of [e] *Ariſtotle*, puniſhments are kindes of medicines; but howſoeuer ſeducers themſelues and their court-ſlandering adherents do take it, I am ſure all good people haue great cauſe to praiſe God for the zeale of our Gouernours in this reſpect: our bodies might as ſafely liue in a roaring wildernesſe in the midſt of Wolues and Tygers, as our ſoules in our ſtrongeſt Cities amongſt ſeducers, if there were not Courts of Iuſtice to ſuppreſſe them.

Secondly, it makes for the iuſt reproofe of many at theſe dayes, who when they haue dangerous Wolues diſcouered vnto them, will not lend their helping hand to ſuppreſſe them for the common ſafety of the Church, but ſuffer them to walke vp and downe in the very Sheepefold of Chriſt without reſiſtance. Gods cauſe and his truth for the which they ought to contend, *Iude* 3. is little beholding to them, I pray God it be not one day layd to their charge: a bad cauſe oftentimes findes much patronage; the wicked will ſtraine their purſes, trie their friends, put themſelues to great paines for the ſupporting of it; but the cauſe of God may ſinke or ſwim (were it not for good Gouernours) for any

[c] Sicut eſt miſericordia puniens ita eſt crudelitas parcens. Epiſt. 54.

[e] *Lib. 2. Ethic. c. 2.* αἱ κολάσεις ἰατρείαι τινές.

any helpe or countenance that the men of our time for the most part will giue vnto it. If it were notoriously knowne that some deuouring Wolfe did haunt about this Citie, which had destroyed an 100. persons, I suppose euery man would lay it to heart, and vse the best meanes he could to suppresse such a noysome creature: are we thus carefull for the common safetie of mens liues, and shall there bee no care for the common safetie of soules? It is so hainous a matter when an hundred persons are corporally strangled, and is it nothing when many hundreds are spiritually murdered? But I imagine what you will say; why should we put our finger in the fire? why should we meddle in a controuersie which concernes vs not? I answer, if the controuersie indeede were a meere priuate controuersie, you seeme to say something; but if it be a publike controuersie, and concerne the common safetie, your obiection or plea is little worth.

But many haue learned that Greeke Prouerbe in our times, ὕπνος πᾶσιν ἐστιν ὑγίεια βίου, it is good sleeping in a whole skin: yea some are such valiant champions, that being ingaged in the Lords controuersie, will vse meanes and friends to draw their owne heads out of the collar, and leaue others to endure the whole brunt of the battell and danger. Such white-liuered Souldiers are fit to take the *Salmacida spolia* which [c] *Cicero* speakes of; spoiles which are obtained *sine sanguine & sudore*: if victorie will come of it selfe without paines or perill it shall be well-come; if not, they will not contend for it.

c *In officijs.*

SECT. 12.

Ἅρπαγος.

Rauening.

R*Auening.* Hence obserue we, that *Seducers are of a rauenous disposition.* In which very respect they are also

also compared vnto Wolues, in the words of my Text. And it is famously noted by Heathen men (who had a great gift in looking farre into the natures of the creatures) that the Wolfe of all other beasts is the most rauenous. [c] One saith (making it a wonder) the tender Lambe is shaken out of the greedie teeth of the Wolfe: describing the Wolfe as a greedie creature. Another [i] saith, that the Wolfe endures winde and weather, raine and stormie tempests, and that at midnight, to watch for his prey. Thus the Poets sing concerning the rauenousnesse of the Wolfe: and in like manner others write in prose: [n] *Plinie* saith of the Wolues called *Ceruarij* that they are vnsatiable, they can neuer bee sufficed or haue enough. [m] *Conradus Gesner* saith of the Wolfe called *Circus*, that hee is *semper familicus*, alwaies hungrie. And *Aristotle* declaring the opinion of all men concerning the Wolfe hath this report τοὺς λύκους φάσιν ὅταν πεινῶσιν ἐθέειν γῆν τίνα. They say of Wolues that for hunger sometimes they will eate the very earth; yea, the Wolfe beares rauenousnesse in the very forehead of his Etymologie: for the word λύκος, commonly vsed for a Wolfe: either comes of the Greeke Theame λυκόω, which signifies *dilanio*, to teare in peeces, or of the Hebrew root לוע which signifieth *absorbeo*, to swallow downe: both importing greenesse.

c *Ouid. l. 1. trist. Eleg. 1. excussa est auidis dentibus Agna Lupi.*
i *Virgil. Æneid. 9. ventos perpessus & imbres nocte super media.*
n *Lib. 11. nat. hist. c. 38.*
m *Lib. 1. de quadrup.*

Aristot. lib. 8. de histor. animal. c. 5.

And hereticall seducers are like vnto Wolues in this very respect: being commonly such as hunger after woldly gaine, according to that in *Rom.* 16. 18. *They that are such serue not our Lord Iesus Christ, but their owne bellies.* And such also as thirst after the bloud of soules, compassing Sea and Land to make a Proselyte, *Mat.* 23. 15.

Which may serue to teach vs: First, that the desire of winning of soules is not alwayes the marke of a true Minister, a false Prophet may hunger and thirst to winne soules to his owne faction, but a sincere desire to gaine soules to Christ, and to his truth: this is a badge of a true Shepheard.

Secondly,

Secondly, this may ſerue to forewarne Gods children to looke to themſelues the more carefully, and to commit themſelues the more feruently by prayer daily to Gods ſpeciall protection, conſidering their deſtruction is ſo greeded after by many rauenous ſeducers.

Thirdly, it muſt teach vs that ſtill remaine in the truth vnſtrangled by the rauenous Wolues of the time, to bleſſe God for it: and to ſay of our ſpirituall deliuerance as the Church ſaith of her corporall, in Pſalme 124. if it had not beene the Lord who was on our ſide: now may Iſrael ſay, if it had not beene the Lord who was on our ſide, when men roſe vp againſt vs; — then they had ſwallowed vs vp quicke; but bleſſed be the Lord who hath not giuen vs as a prey to their teeth.

Thus much for the intent of the Text, or of the Text in generall. The Extent followeth.

The occaſion of all which followeth.

THis which followeth was added becauſe an order of ſubmiſſion or recantation was enioyned by the moſt reuerend Father in God, the Lord Archbiſhop of *Canterburie* his grace, and other his Maieſties Commiſſioners Eccleſiaſticall vnto one *Iohn Hetherington*, late of the Citie of *Weſtminſter*, and now of *Putney* in the Countie of *Surrey*, to be performed by him the ſame day this Sermon was preached at *Pauls* Croſſe, being the eleauenth day of February, *Anno* 1627. when it was ordered that the ſaid *Hetherington* vpon Sonday the 11. day of February ſhould before the beginning of the Sermon at *Pauls* Croſſe come within the wall there iuſt before the Pulpit, and there ſtand before the Preacher, bare-faced and bare-headed in ſome eminent place, where hee might bee beſt ſeene and heard of the Congregation aſſembled during the whole time of the Sermon, hauing a paper on his breaſt expreſſing his offence in theſe words; *For ſcandalizing the whole*

I haue here inserted the very forme of the recantation enioyned, because many were very desirous to know it, and lest Hetheringtons Proselytes should disperse false Copies of it.

Church of England, in saying it is no true Church of Christ, and publishing other erronious opinions, proceeding from that ill ground: for the which cause he was enioyned this acknowledgement.

Whereas I *Iohn Hetherington* stand by the depositions of sundry witnesses iudicially conuicted before the Kings Maiesties Commissioners appointed for Causes Ecclesiasticall, for that since the 20. of December 1623. I haue maintained and published, that the Church of *England* as it is now by the Law established, is no true Church of Christ, and that it teacheth false Doctrine, that the Sabbath day or Sonday, which we commonly call the Lords day, since the Apostles time was of no force, and that euery day is a Sabbath as much as that which we call the Sabbath day, the Lords day or Sonday; that the Bookes of *Esdras* are and ought to bee esteemed part of the Canonicall Scripture: as also to haue vsed reproachfull words to and of the Ministers of the Church of *England*, and of their calling. And further, whereas it standeth proued against me, that being by trade a Boxmaker about fiue or sixe yeares since I gaue ouer my said trade, and frequented priuate Conuenticles, by the Lawes of this Realme prohibited, taking vpon me within the time articulated to be the chiefe Speaker, and to instruct others, not being of mine owne familie in points of Doctrine, and matters of faith, giuing expositions contrary to the receiued opinions of this our Church of *England*, and in defence of such Conuenticles haue said or writ that *Cæsar* may command a place in publike, so as hee forbid none in priuate. As also that I haue bin of opinion with the Familists touching the perfect puritie of the soule, with some other erronious opinions mentioned in the proofes. For the which I haue bene imprisoned by the order of his Maiesties Commissioners Ecclesiasticall, and haue beene enioyned to make this my publike Recantation or submission here this day. I doe therefore before you all here present from my heart renounce, abiure, and disclaime all the said opinions as erronious

ronious and schismaticall, and do promise from henceforth not to entermeddle in the keeping or frequenting of any priuate Conuenticles or exercises of Religion by the Lawes of this Realme prohibited: but to conforme my selfe in all things to the Doctrine and Discipline of the Church of *England*, as a member of that Church without disturbing the peace and vnitie thereof, and do bleese and praise God, that as a member of the said Church I may freely ioyne with the Parochiall Congregations, where I shall reside in the hearing of Diuine Seruice said, Gods word preached, and in the participation of the holy and blessed Sacrament of the Lords Supper rightly and duly administred, and in all other religious duties. For the due performance whereof I do here giue my faithfull promise: and that I may so do, I desire you all here present to ioyne with me in saying the Lords Prayer; *Our Father which art in heauen, &c.*

The WOLFE in his owne skinne.

The Seuerall kinds of Mysticall VVolues breeding in ENGLAND.

YOu haue heard in the generall handling of the Text, of disguised and palliated Wolues: but because, as the [c] Poet saith truely, things heard with the eare, oftentimes leaue lesse impression behind them then things seene with the eye. Therefore I will now endeauour in the more particular application of that which hath bene spoken; to shew you, or to present before your eyes, such a very Wolfe as our Sauiour speakes of in my Text. I confesse a [a] learned Writer saith, which might seeme a Paradox, *Nulli sunt Lupi in Anglia*, that wee haue no Wolues in England: but for the true vnderstanding of that Author, we must necessarily distinguish of Wolues: there be naturall Wolues and mysticall Wolues: concerning naturall Wolues (and of them he speakes) he reporteth truly to the world of our Nation, that we haue none of them *ordinarily breeding amongst vs*: but concerning mysticall Wolues, it is quite otherwise: in that sense, *Multi sunt Lupi in Anglia*, we haue many wolues in England, we haue Popish Wolues which haue sought by all possible meanes both by force and flatterie, to reduce all to blindnesse and superstition againe, as appeares by their hellish Gunpowder-plot neuer to be forgotten, in the yeare 1605. and other designes of theirs: we haue Arminian Wolues, which make a bridge betweene vs and Popery, endeauouring in some points to reconcile the Wolues and the Lambs: which the very Heathen [b] Poets being reasonable men, haue iudged an impossible taske: we haue Anabaptisticall Wolues, which iumpe with the Arminians in cõditionall election vpon foreseene faith or workes, in denying the doctrine of reprobation in the

Segnius irritant animos demissa per aurem quam quae sunt oculis commissa fidelibus.
[c] *Horat. de art. Poet.*

[a] *Sebast. Munster. lib. 2. de insul. Bryt.*

[b] *Horat. epod. 15. dum pecori Lupus infestus erit, being put for semper.*

the true ſenſe thereof, in maintaining vniuerſall redemption of all of all ſorts, in maintaining the doctrine of free-will, in defending and pleading for falling from grace, or the totall Apoſtacy of Saints, &c.

Vulgares Theologes.

Fourthly, I would wee had not Roſey-croſſe-Wolues which turne Diuinity into phanſies, & idle ſpeculations of their owne braine, eſteeming text-men, or ſuch as endeauour to keepe to the naturall ſenſe of Scripture (not daring to make an allegorie in a Text where the ſpirit of God deſires to be vnderſtood without an allegorie) to bee vulgar Diuines, as they inculcate in ſome of their phanſifull bookes; boaſting alſo of their ability to worke miracles and to ſhew their Proſelytes God almighty in a bodily ſhape, but becauſe they doe this more priuately; being either aſhamed, or affraid it ſhould come to light, I paſſe it by for the preſent; there may be further occaſion hereafter giuen vnto ſome to lay them open concerning other abhominations of theirs, that others may beware of them. Laſtly, I would we had not Familiſticall Wolues, and that of diuers ſorts, as firſt, Familiſts of the Caſtalian order which diſſent from our doctrine, and oppoſe it in euery ſyllable thereof, and yet like notorious Hypocrites, if they be neuer ſo little queſtioned, will make ſhew by outward ſeeming conformitie, as though they did highly approue the doctrine of our Church, and were ready-preſt to defend the ſame: which hold alſo that the Law of God may bee perfectly fulfilled by men in this world, which tearme themſelues Eagles, Angels, and Arch-angels, Lambes, and Doues, &c. which hope in a ſhort time to be inſpired with light and illumination, as farre as euer *Paul* or any of the Prophets were: which [c] allegorize the places of Scripture concerning Chriſt, dreaming onely of a ſanctifying Chriſt, and abhorring a iuſtifying Sauiour; expecting ſaluation indeed by their owne workes: although they be knowne to be corrupt workers, both in their callings and families: holding that Turkes and Pagans may be ſaued as well as any other if they liue well, though they had neuer heard of Chriſt: if their bee any of this faction

[c] *Yea denying indeed that euer there was any ſuch man as Chriſt.*

ſtill remaining, as I doubt not but there bee, I wiſh them ſpeedily to repent, and to turne their laughter into mourning, for otherwiſe God no doubt will in time diſcouer them, notwithſtanding all their ſhifts and hypocriſies.

Secondly, I would we had not Grindltonian Familiſts in the Notth parts of England, which hold:

Yea I wiſh that there were not ſuch kind of Familiſts alſo in this Citie of London, or in the Suburbs thereof, but I hope God will diſcouer them in time.

First, that the Scripture is but for nouices.

Secondly, that the Sabbath is to bee obſerued but as a Lecture day.

Thirdly, that to pray for pardon of ſinne, after one is aſſured of Gods loue, is to offer Chriſt againe.

Fourthly, that their ſpirit is not to be tryed by the Scripture, but the Scripture by their ſpirit.

Fifthly, that wee muſt not now goe by motiues but by motions.

Sixthly, that when God comes to dwell in a man, he ſo fills the ſoule, that there is no more *ſinfull* luſting.

Seuently, that they ſee no reaſon why Miniſters ſhould ſpeake againſt the ſinnes of the wicked, ſeeing the wicked man can do nothing but ſinne.

Eightly, which boaſt and thanke God, that they haue caſt off praying in their Families, repeating of Sermons and ſuch like long agoe.

Ninthly, which ſcoffe at ſuch as make Conſcience of words, with many other pernitious points.

Thirdly, I would wee had not Familiſts in the Mountaines, which ſay, that they haue quite vanquiſhed the diuell, that they are pure from all ſinne, and that they are neuer ſo much as tempted to doubt of their ſpirituall eſtate. Fourthly, I would we had not Familiſts of the Vallyes which bring in their damnable doctrine with faire pretences of weeping, of ſighing, of lifting vp the eyes to heauen, of patience, of a ſmooth carryage and the like. I would we had not Familiſts of the ſcattered flocke, which ſeduce by pretending themſelues to bee of them which feare the Lord, when they are nothing leſſe. I would wee had not Familiſts of Caps his order and of other rankes:

but

but amongst the rest of these mysticall Wolues, there hath beene discouered of late to his Maiesties High Commission-Court, a notable close-deuouring Wolfe, one *Iohn Hetherington* a Boxe-maker, whom I may iustly tearme a Wolfe (according to the title giuen to seducers in my Text) in respect of his pernitious doctrine, being the Teacher to a great number of Factious persons about this Citie: and he may fitly be compared to the Wolfe *Glanos*, [c] ὃς δεφίνει τοὺς ἀνθρώπους which seekes to prey vpon men: or to the Wolfe *Circus*, which in the cold time when the Mountaines are couered with snow, will impudently enter into the very Citie to seeke for his prey, as [c] *Gesner* recordeth: euen so this mysticall Wolfe vseth to prey vpon men, as appeares by the multitude of Schismaticall persons whom he hath seduced; yea, he is growne so impudent, that he is entred into this famous Citie, to ceaze vpon his prey there, although he know there bee vigilant Pastors in it, able to resist him.

[c] *Aristot. lib. 8. de Hist. animal. c. 5.*

[c] *In vrbem per famem impudentissimus accedit.*

But that I may proceed methodically in that which I haue further to write, I will confine the remainder to three heads: *viz.*

1. Matter of Discouerie.
2. Matter of Confutation.
3. Matter of Admonition.

Concerning matter of Discouerie; I confesse I haue an hard taske, for who shall make men beleeue they see a Wolfe, when outwardly in the skin, there appeares onely the resemblance of a silly innocent sheepe: but I hope I haue to deale with a prudent age of men, *Qui ex vngue Leonem*, which haue learned to know a Lyon, if they see but one of his pawes: now I will endeuour to discouer this close Sectary foure waies.

1. By the Oathes of honest Witnesses.
2. By his erroneous Bookes.
3. By comparing him with ancient Heretickes.
4. By applying vnto him the words of my Text.

The first Discouerie of Iohn Hetherington, *which is by the oathes of honest Witnesses.*

This man λύκο ἐξ ἀνθρώπου γενόδης being metamorphosed or changed from a man to a Wolfe, as [c] *Plato* speakes of a Tyrant, was discouered to the forenamed Honourable Court, and testified against vpon the oathes, not of Knights of the Post, but of many honest conscionable men, against whose persons or sayings, *Hetherington* himselfe the party defendant did propound no manner of exceptions; notwithstanding hee had sufficient time allowed him by the Court, nor euer so much as offered to except against them in any Legall course: by the testimonies of these vntainted Witnesses, which were not a few, and whereof two were Ministers of good note, it appeared and was proued.

[c] *Lib. 8. de repub.*

First, that the said *Hetherington* hauing beene by trade a Boxe-maker, cast off his trade, and betooke himselfe to be an enterpreter of the Scripture to many persons not of his owne Familie, keeping priuate Conuenticles by the Lawes of this Realme prohibited; in the which Conuenticles: hee tooke vpon him to bee the chiefe speaker, and instructor in points of doctrine, and matters of Faith, giuing many interpretations contrary to the receiued Tenets taught and held in the Church of England.

Secondly, that hee hath maintained and published, that the Church of England is no true Church of Christ; that it teacheth false doctrine, hauing vsed also many reproachfull speeches to and of the Reuerend Ministers of our Church, whereby hee hath withdrawne many from the Church of England to his owne Faction.

Thirdly, that he is a man disaffected to the gouernment and discipline of the Church of England now by law established, and agreeth in opinion with the Sect of the Familists

miliſts and other Sectaries: holding with the Familiſts the perfect purity of the ſoule.

Fourthly, that ſince the twentieth of *December*, 1623. he hath maintained, and publiſhed, that the Sabbath ſince the Apoſtles time was of no force; and that euery day is a Sabbath, as much as that which we call the Lords day, or Sonday.

Fifthly, that he holdeth and maintaineth that the bookes of *Eſdras* are part of the Canonicall Scripture, and that they ought ſo to be eſteemed.

For the which his erronious opinions and Schiſmaticall carriage tending to the diſturbance of the peace of the Church, and to the ſeducing of many ſillie ſoules, the Court adiudged him to be a dangerous Sectarie, and one that was well worthy to bee reſtrained and puniſhed, and amongſt the reſt of the puniſhments laid vpon him, this was one; that hee ſhould publikely recant his errors at *Pauls* Croſſe; wherein the ſentence of that Honourable Court, is like to the cenſure of the Church vpon Schiſmatickes in the dayes of *Athanaſius*, in the which time, as appeares by [c] one of his Epiſtles, if any did fall or reuolt from the Church to Arianiſme, and afterwards repenting himſelfe of his reuolt, deſired to be reconciled to the Church againe, amongſt the reſt of his puniſhments, enioyned him by the Church for his Apoſtacie, this was one: that hee ſhould publikely τὸ ἀναθεματίζειν τὴν αἵρεσιν renounce, or make a Recantation of his Arian hereſie. For this worthy Sentence of the Court, all Gods ſeruants in this City, haue great cauſe to glorifie God; yea, I hope alſo his Maieſty will take ſpeciall notice of it for the encouragement of his worthy Commiſſioners in wel-doing.

[c] *Epiſt. Athanaſ. ad Antioch.*

The

The second Discouerie of Iohn Hetherington, *which is by his Bookes.*

Hetheringtons *Bookes put amongst the Discoueries, because they are vnworthy of confutation.*

Hodiè quidam omnium bonarū literarū prorsus rudes & ignari, paucula sophismatibus vt malè degustata Aristotelis philosophia freti, pedibus ac manibus illis irruunt in theologiæ professionem: Erasmus de vitâ Hieronymi.

Come we now to the second Discouerie, which is by his Bookes. The said *Hetherington* and his Factious company, haue certaine Bookes wherewith they do vsually seduce and withdraw men and women from the Church of England: and these seducing Bookes are of two sorts, either such as were made by *Hetherington* himselfe (for it is true which *Horace* saith, *Scribimus indocti doctique poemata passim*, ignorant idiots in our daies will be writing Books as well as the Learned) or such as were made by his predecessor, *T. L.* who was as it seemes the ringleader of this factious company before *Hetherington*: for let vs take notice of this certainty, that when any Sectmaster dies or leaueth a place, either amongst Anabaptists, or Familists, another ordinarily succeeds him in the ministration to vphold the faction.

The first Booke written by *Hetherington* himselfe, who of a Boxe-maker is now become a Bookemaker, is that against one *Smith* an Anabaptist, wherein vnder a colour of writing against Anabaptists, he broacheth (but very cunningly) his owne familisticall errors.

In this booke against *Smith*, printed in the yeare, 1610. he cunningly coucheth many dangerous errors: to name but some of them for breuity sake.

At page 1. he acknowledgeth no other Church but that which consists of liuing stones, meaning by his Church of liuing stones, his owne factious Company, as all Schismatickes vnderstand none but themselues, whensoeuer they speake of the true Church of Christ.

Secondly, vnto this sanctified Church he appropriateth the power of the keyes, page 2. 65. falsly interpreting that in *Mat.* 18. 17. *Tell the Church*, that is, saith he, at page 74. tell it to those little ones borne of God: whereas it is meant, that we should tell the Gouernours of the Church which are in place and authority, whether they be regenerate or

vnregenerate, euen as *Paul* appealed vnto heathenish *Cesar*, *Act.* 25.11.

Thirdly, at page 7.8. He arrogateth to his Church the knowledge of infallibility in iudging concerning the members of the same.

Fourthly, at page 81.82. He saith, that *Cæsar* may command a place in publike, so he doe forbid none in priuate: wherein he speaketh cunningly for the libertie of Conuenticles, as I thinke any that know him will easily discerne.

Fifthly, at page 86. He saith, the Pope hath his power from God, and that he must be obeyed; wherein he discouereth his notorious Hypocrisie: as being ready if occasion were offered to submit outwardly to Antichrist himselfe.

Sixthly, at page 88.89. Hee seemes cunningly to teach his Proselytes not to scruple at outward circumcision if occasion be offered, nor at sitting in the Idols Temple (hee would say [c] possibly, if he durst, at going to the Masse) abusing that in 2. *Kings* 5.19. where the Prophet bids *Naaman* the *Syrian* goe in peace, as though he had bid him go in peace to the house of *Rimmon* whereby it may appeare, what this man and his Proselytes would doe if Circumcision were vrged vpon them by the Turke, or going to the Masse by the Pope: and indeed some of his Proselytes haue bene obserued to say, that if hee were at *Rome*, hee would ioyne with them their assoone as with vs here: many other pernicious errors are couched in this Booke against *Smith*, by cunning intimations which none shall ordinarily vnderstand (though they reade the Booke) but onely his seduced Proselytes, which are secretly acquainted with his mystery: it is obserued by [d] *Franciscus Venetus* a learned Writer concerning *Aristotle*, that he wrote his naturall Philosophy with that art, that none should vnderstand the precepts thereof, saue onely they which were his Schollers, and vnto whom he himselfe would vouchsafe to interpret them. *Iohn Hetherington* is like *Aristotle* in this respect, not for learning, but for cunning: none shall fully

[c] *For mine owne part I will not be peremptory in the interpreting of his meaning, but let wise men reade the words & giue sentence.*

[d] *In prompt. ton. 2. c. 8. dux peripateticorum se ea lege, sua naturalia institutа tradidisse dixit vt nemo intelligeret nisi ipse qui tradidit interpretante.*

fully vnderſtand all his errors, but ſuch idiots as are his Proſelytes.

The ſecond Booke written by *Hetherington* (as he himſelfe ſaith) is that which was ſet forth in the name of one *Edmund Ieſop*, called the diſcouery of the errors of the Anabaptiſts. Wherein by the way) *Ieſop* deſerues no ſmall rebuke, for whereas at that time hee made a ſhew of turning from the Anabaptiſts to the Church of *England*, hee turned not to vs but to *Hetheringtons* faction, and conſpired with him about the making of this erronious Booke; howbeit by his hypocryticall ſeeming to turne, hee reaped no ſmall gaine to himſelfe, as it is well knowne. But to let him paſſe, and to come to the errors of the Booke.

In this Booke at page 3. he confoundeth Reprobation and Damnation, making the foreſight of mans folly and wickednesse to bee the cauſe why God preordaines any to condemnation.

Secondly, at page 18. Hee affirmeth that the Goſpell hath bene declared to the *Gentiles* in former times, and is declared at this preſent in diuers parts of the world, onely by the workes of creation, wherein he teacheth cunningly that pernicious point, [e] expreſly maintained by him and his followers in their priuate Conuenticles, *viz.* that a man may be ſaued without Chriſt reuealed in his word, by the meere contemplation of the creatures: abuſing that in *Rom.* 10. 18. which ſpeakes indeed of ſuch a preaching by the creatures which leaues men without excuſe, not which is ſufficient to ſaluation.

[e] *Nota eſt Hiſtoria.*

Thirdly, at Page 48. Hee cunningly coucheth a point which is maintained by him and his factious company; to wit, that the ſoule of man comes *ex traduce*, that is, that it is traduced from *Adam* as well as the body, and that it is not immediately infuſed of God into this or that particular body.

Fourthly, at page 61. he ſpeaketh diſhonorably of Baptiſme; for hee ſaith, *What can men haue leſſe then Baptiſme, which can giue to no man no more then an outward*

I appeale to Hetheringtons *conſcience whether he do not thinke*

the Sacraments to be aboliſhed as well as the Sabbath, and all writings ſince the Apoſtles time, & that now no doctrine is to bee harkened vnto but his alone.

name of a Chriſtian, as Circumciſion did the outward name of a Iew, *it doth neither conferre nor confirme grace to the heart of any, no more then Circumciſion did.* And in his former Booke at page 13. Hee ſpeaketh contemptuouſly of Baptiſme, tearming it Elementiſh Baptiſme. And indeed it is apparant to them which know & are acquainted with his opinions, that he holds no other Baptiſme to be of any vertue, but that which he cals the Baptizing in a thouſand teares, in his former Booke at page 14. allegorizing the Sacrament, as the reſt of the Familiſts doe. And herein appeares the hypocriſie of this faction, they will ſubmit to vſe our Sacraments, and to come to our Churches, and yet haue them in plaine contempt.

Yea there is no credit to be giuen to a Familiſt although he ſhould in words abiure and renounce all Familiſme, conſidering they hold it lawfull not onely to equiuocate, but impudently to deny all their doctrines.

Fifthly, whereas at page 89. He condemnes the Familiſts of *H. N.* his order as the moſt blaſphemous and erroneous Sect this day in the world. I anſwer, all this hee may doe and yet remaine a notorious Familiſt himſelfe of another order: for as it is amongſt the Anabaptiſts, ſo it is alſo amongſt the Familiſts: there be diuers orders of them, and they do mutually hate and oppoſe one another. The Familiſts of the *Caſtalian* order deſpiſe them of *Caps* his order, accounting them ſimple men; and they of *Caps* his order fauour not them of *Hetheringtons* order, and they of *Hetheringtons* order gnaſh their teeth againſt all but their owne faction.

Sixtly, at page 101. He deliuers a ſtrange paradox, namely, that Sathan himſelfe with all his Angels and ſpirits of wickedneſſe, by force of their torments ſhall be compelled with all powers, people and kings whatſoeuer, to confeſſe & bow before Chriſt, to ſerue and obey him, to praiſe and magnifie him, his Iuſtice and Mercy for euer, abuſing that place in *Philip.* 2. 10, 11. which prooues not that euer hell ſhall be made a Chappell to praiſe God in. Thus fooliſh and ignorant men will take vpon them to be Teachers of Diuinitie, being vnſeene in the very grounds thereof: much like to the preſumptuous Quackſaluers, which take vpon them to be great Chirurgians and Phyſitians, being vngrounded

grounded in the art of Surgerie and Physicke: and so in stead of curing men, doe indeede kill them. But let them remember that of Saint *Hierom*, it is very absurd that any should take vpon him to bee a Teacher before he himselfe be taught.

Verum penitus absurdum est vt discipulus ad magistrum vadens, antè sit artifex quam doceatur, Hier. aduers. Lucifcrian.

There be moreouer other Books whereby this Sect doe seduce, written by *T. L. Hetheringtons* Predecessor; to wit. First, the Epistle to the Church of *Rome*. Secondly, the tree of regeneration. Thirdly, an Exposition vpon the 11, 12, 13. Chapters of the *Reuelation*. Fourthly, the Key of *Dauid*, and some other.

Concerning the Epistle pretended to be written to the Church of *Rome*. It is said in the Preface of it; that this Booke deserueth as well to be regarded, as the best newes that euer thou hast heard: now the best newes that euer we haue heard as we know is the Gospell; and I appeale to the consciences of this factious company, whether they haue not in contempt all writings since the Apostles time, in comparison of *T. L.* and *Iohn Hetheringtons* writings; yea, whether they do not equalize them to the very Scripture it selfe, accounting *T. L.* a great Prophet, and *Iohn Hetherington* no lesse.

In this Booke of his, at page 16. the Author solemnly protesteth that hee knew not any one after the flesh that taketh part with him, meaning no doubt in all his opinions wherein hee sheweth himselfe a notorious factionist, in thinking himselfe a lone, in the dayes of the libertie of the Gospell. Secondly, although this railing Epistle be pretended onely to be written to the Church of *Rome*, yet it is intended also against our Church, as it doth manifestly appeare by his girding at c Huffites, Lutherans, Caluinists, Euangelists, Protestants, and Precisians, at page 108. and by his girding at false reformed Prophets at page 69. wherein he cunningly inueigheth against all reformed Churches whom he tearmeth in the tree of regeneration, at page 20. foolish and irreformed reformers. Thirdly, in this Epistle to the Church of *Rome*, at pag. 113. The Author saith when he

c Hetherington *and his company are well knowne to despise all Churches in the world reformed and vnreformed, and to acknowledge no other conuerted Church but their owne fellow.*

he wrote this Epiſtle, that he was in *Babylon*, & yet he liued in *England* in Queene *Elizabeths* time, yea hee was ſo impudent, as to dedicate one of his Books to that Queene of famous memory, expreſſing his name onely by two letters *T. L.* poſſibly leſt the Purſeuant ſhould find him out. I thinke I do not gueſſe amiſſe at his meaning: and what was this, but to call our Church *Babylon*, in the very times of the Goſpell. Fourthly, at page 86. He ſaith come forth yee theeues and murderers out of your dennes and palaces: if he were now aliue, I would demand of him whom hee meanes by his theeues and murderers in Palaces.

As for his ſecond Booke called the tree of Regeneration: the ſcope of it is, as his aime is in the reſt of his Books. Firſt, to intimate himſelfe to bee a Prophet, at page 2. Secondly, to reuile the publike meetings of the Church or the Congregations, and by this meanes to withdraw men from them, at page 18. 19. Thirdly, to reproach the Miniſters which come to preferment in the Church by the fauour of Princes, tearming them the Sonnes of *Beor* at page 26. Fourthly, cunningly to gird at the prerogatiue of Kings, with the which he ſaith, ſome are drunken: at page 23.

I will not further inſiſt vpon any more of his Bookes, but conſidering how many haue beene already ſeduced by them; hundreds by report, I cannot doe leſſe then wiſh (tendring the ſafetie of the Church) that they were deuoted to the fire, like thoſe bookes of witchcraft or of curious arts ſpoken of in *Act.* 19. 19.

The third Diſcouerie of Iohn Hetherington, *which is by comparing him with ancient Sectaries.*

I finde by that which Saint *Auguſtine* hath concerning ancient Heretickes or Sectaries, that *Hetherington* agreeth *Lib. de Hæreſ.*

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in opinion with diuers of them: as Firſt, with the Gnoſtickes in an high conceit of his owne knowledge, for as they did glory in that name, as though they had beene the onely Ginoſskites or knowing men in the world, euen ſo this man is the *Elias* left alone, the Miniſters of England in compariſon of him are blinde guides, not able to interpret one place of Scripture aright, if wee may beleeue his Proſelytes which ſo boaſt of him, as was depoſed againſt ſome of them in Court, or his owne practice in taking vpon him (as was alſo proued) to deliuer in his Conuenticles many contrary things to the receiued opinions in the Church of England, oppoſing his owne priuate conceits againſt the iudgement of an whole Church.

Secondly, with the Catharists and Iouinianiſts which held, that a man cannot ſin (*Lauacro regenerationis accepto*) after he bee once Regenerated, euen ſo this man holds the perfect purity of the ſoule as was prooued againſt him.

Thirdly, with the Manicheans, which held *baptiſmũ in aqua nihil cuiquam ſalutis afferre*, euen ſo this man holds, that Baptiſme neither confers, nor confirmes grace to the heart of any as hath beene demonſtrated before out of his booke, ſet out in the name of *Ieſop* one of his factious Proſelytes, at page 61.

Fourthly, with the Mathematici, which receiued the Apocrypha as well as the Canonicall Scripture, but allegorized and peruerted both for their owne turnes, euen ſo this man makes ſhew to receiue the Scripture, yea, to receiue alſo ſome of the Apocrypha for Canonicall, as hath been prooued againſt him: but how he peruerteth both for the maintenance of his owne factious opinions, is manifeſt in his erroneous bookes or Pamphlets.

Fifthly, with the Vadiani *culpãtes epiſcopos diuites*, ſaue only that he & his factious company are more cenſorious then they: for they onely blamed rich Biſhops, enuying their proſperity, but theſe both Biſhops and Curates, affirming as hath beene depoſed againſt them, that Biſhops and Miniſters

niſters, as they are conſecrated in the Church of England, are not ſo much as members of the Church.

Sixthly, with the Elceſeitæ, which held *fidem in perſecutione eſſe negandam & in corde ſeruandam*, that a man, if he were perſecuted for his Faith, might lawfull deny it, prouided that hee kept it ſtill in his heart: and doth not the Hetheringtonian faction agree vnto this? Did not *Hetherington* call God to witneſſe, that he was free from ſuch opinions as were laid to his charge, which notwithſtanding he is knowne notorionſly to hold, as the very Articles of his faith. I wiſh him to remember what hee hath written, or ſaid to this purpoſe, and eſpecially his letter which hee wrote to a great man in this kingdome for his enlargement: indeed it is true, hee will ſeeme to maintaine ſome of his erroneous opinions to this day, but I wiſh for his owne good, that it were not rather to enrich himſelfe in the Priſon by drawing money from his numerous multitude of Proſelites, as ſome others beſides himſelfe haue beene knowne to doe, then for any conſcience hee makes of denying what he holds: I might compare this man with many other Sectaries, mentioned by *Ireneus*, *Euſebius*, *Epiphanius*, and other Fathers which write of Heretickes: but I ſtudy breuity.

The fourth Diſcouerie of Iohn Hetherington, *which is by the Application of the Text.*

In the laſt place, this man may be much diſcouered by the right Application of my Text. For firſt he is a Wolfe in the ſenſe of my Text. Secondly, hee comes in ſheepes cloathing: that he is a Wolfe in the ſenſe of my Text, is manifeſt to all that know him *intus & in cute*: for Firſt, he deales gently with his Proſelytes at the firſt drawing them into lighter errors (although I muſt needs ſay, I know no one error that he holds which is ſimply light) but afterwards like a rauening Wolfe, he teares their ſoules in

pieces

pieces by bringing them by his ſpirituall inchantments to deſpiſe the Church, to reiect the publike Miniſtery, or at the leaſt to ceaſſe to eſteeme and beleeue it, to haue the Lords Day in contempt, to caſt off holy duties in priuate Families and the like; all this is very well knowne in the Citie, to ſuch as do but know his followers.

Secondly, hee is very dull to vnderſtand the truth, for who is more blockiſh then hee which is ignorant, and yet ſcornes to be taught: but he is very quick-ſighted to finde out cunning euaſions and ſubtill equiuocations to hide his pernitious errors (if poſſibly hee may) from the eye of authority; this I am perſwaded prudent men before whom he hath beene conuented, doe partly diſcerne, beſides others which haue conuerſed with him and his factious companie.

Thirdly, as a Wolfe begets a Wolfe, ſo this ſectary whereſoeuer he preuailes with any man or woman, to make them his Proſelytes, he makes them like vnto himſelfe: will hee equiuocate? ſo will they: will hee traduce good Miniſters and good people, terming them Puritans though they be neuer ſo conformable? ſo will they: will he ſeeke to ſeduce? ſo will they: I may well ſpeake this by experience, conſidering that there be few or no tendercõſcioned Chriſtians in all my Pariſh which haue not bene tampered with, by theſe ſeducing fellowes, and ſollicited to *Hetheringtons* Conuenticles: wherefore as it was once feined concerning *Iupiter*, νέους τίκτει θεοῦς, that hee begat new Gods as [c] one of the Greeke Poets hath it. So it may bee ſaid concerning *Hetherington* without fiction, νέους τίκτει διαβόλους, hee begets new Proſelytes, which quickly turne traducers of the Church, if not worſe then ſo.

c Eurip in βάκχαι

Fourthly, he comes in ſheepes cloathing: for, Firſt hee comes with quotations of Scripture to maintaine pernicious errors, witneſſe his bookes. Secondly, he comes with flattering words, pretending to tender mens ſoules and the like; witneſſe many which haue beene aſſaulted by him or by his followers. Thirdly, he comes with lincy-

woolſie bookes, ſuch as ſauour of ſome ſeeming deuotion, but conteining dangerous errors cloſely couched. Fourthly, he comes in the whole outſide of a Chriſtian; there is nothing a true Chriſtian hath indeed, but theſe fellowes to ſerue their owne turne can haue it in ſhew, they can ſigh, and weepe, & humble themſelues, and make ſhew of ſome ciuill vertues, &c. but all this is ioyned with pernitious errors of iudgement and ſchiſme. Fifthly, he hath his ſheepes cloathing alſo, wherewith to deceiue authority, *viz.* his falſe recriminations, his feined ſubmiſſions, his hypocriticall equiuocations, his ſhameleſſe denyals, with many ſuch: if any ſhall deſire to be further ſatisfied concerning *Hetherington* and his factious company, let him but enquire amongſt honeſt Religious Citizens, and hee ſhall not onely finde this little which I ſay true of them, but much more.

And thus I haue endeuoured to ſhew you this Woolſe in his owne skinne. I pray God diſcouer him further for the ſafety of his Church: and thus alſo I haue done with the firſt thing propounded; namely, the Diſcouerie. Wherein, howſoeuer I may ſeeme to vſe ſharpneſſe in Zeale for the Church, yet I am ſure I haue mingled no malice, for I neuer had any particular quarrell againſt him in all my life as he well knoweth: & hauing diſpatched the Diſcouerie, it remaineth now according to our Method propounded, that we come to matter of Confutation; and heerein I doe not meane to inſiſt vpon the refutation of euery dotage which he is knowne to hold, for ſo I might bee infinite. I will not ſtand to proue againſt him, that the Church of England is a true Church, for this were to hold a candle to ſee the Sunne by, which is ſeene ſufficiently by its owne light: a chaſte Spouſe remaineth an honeſt woman, though neuer ſo many varlots reproach her as an harlot, euen ſo the Church of England, my deare Mother ſhall remaine I hope for the future, and is for the preſent a true Church, when all peeuiſh Schiſmatickes, Browniſts, Anabaptiſts, Familiſts and ſuch like, haue ſaid or rayled what they can againſt

againſt her: neither wil I inſiſt vpon his dotage concerning the perfect purity of the ſoule: that in 1 *Ioh.* 1.8. *If we ſay we haue not ſinne, we deceiue our ſelues:* and that in Eccleſ. 7. 20. *There is not a iuſt man vpon the earth, which doth good and ſinneth not:* are ſufficient to confound whatſoeuer hee or his Proſelytes are able to produce to the contrary.

But that which we will ſtand vpon ſhall be that which concernes
1. The Sabbath.
2. The Bookes of *Eſdras.*

The Sabbath day, or that which we call the Lords day, is no more a Sabbath in *Hetheringtons* opinion then any other day, as was proued by the oathes of honeſt men againſt him: wherein like vnto *Faux*, he would blow vp all Religion at one blaſt by the Gun-powder of Familiſticall Doctrine, and open a window to all Atheiſme and prophanneſſe: for take away the Sabbath, and farewell all Religion: neither let this equiuocator ſay, that he doth not vtterly denie the morality of the Sabbath, but onely that hee holds it is not to be ſo ſtrictly kept as it was amongſt the Iewes, &c. for it is perfectly knowne to many in the City, which I hope may eaſily be produced if need ſhould require, that neither *Hetherington* nor his followers haue made any conſcience of working in their ordinary trades vpon that day, or of buying and ſelling and the like: yea, the truth is, as appeares by ſome that haue beene intimate with them, and by ſome other that haue beene conuerted from them, that where their pernicious doctrine doth preuaile, it brings men or women to a plaine cõtempt of the Sabbath, to worke vpon that day to deſpight others, yea, to [e] nickname others which make conſcience to keepe it as was alſo depoſed againſt them: to come therefore to that which this dangerous Sectary maketh a controuerſie, *viz.* to proue the Morality of the Sabbath.

[e] *Tearming them ſuperſtitious perſons.*

The Moralitie of the Sabbath proued against the Sect of the Familists, against Hetherington and other Antisabbatareans.

THe true Morality of the Sabbath consisting not in a mysticall resting from sinne as the Familists pretend, but in celebrating of an appointed day in seuen in the worship and seruice of God, may bee demonstrated and proued by these arguments following.

First, from the time when it was first instituted and celebrated and that was in the time of mans innocency before any Mosaicall Ceremonie was in vse, *Gen.* 2. 3. indeed in the state of innocency, God had giuen vnto *Adam* the Law concerning the Tree of knowledge of good and euill, yet that tree was no Mosaicall Ceremonie, but a Sacrament.

Secondly, from the manner of writing of the fourth Commandement at the first, for it was not written in paper or parchment, or vpon leaues of trees, but in Tables of stone, as the rest of the tenne Commandements were, *Deuteronomie* 10. 1. to signifie the perpetuity thereof.

Thirdly, from Gods owne placing of it: for the Law of the Sabbath, to wit, the fourth Commandement is not placed amongst the Ceremoniall or Iudiciall Lawes, as though it had beene Ceremoniall, or had concerned onely the Nation of the *Iewes*, or them especially: but amongst the Morall Lawes, yea it is made one of the ten, so that if it were abrogated, there would remaine but nine Commandements, and so the Law of God were vnperfect, which were blasphemie to affirme: neither let Familists thinke to euade, by saying the morality of the fourth Commandement still remaineth in resting from sinne euery day;

day; for the moralitie of that Commandement consisteth not in that, but in celebrating one day of seauen in Gods seruice, as we noted before, and as may appeare by the very words of the Commandement pressing onely the obseruation of a seauenth day.

Fourthly, from the reasons wherewith the fourth Commandement is enforced, which are all of them morall, and doe as strongly binde the *Gentiles*, as the *Iewes*: for if the *Iewes* were bound in conscience to celebrate the seauenth day in Gods seruice to his glory, because the Lord had giuen them six dayes for their owne lawfull occasions, are not we *Gentiles* by the same reason bound, vnto whom God in like manner hath granted sixe dayes for our owne labours, requiring but the seauenth ordinarily for his publike worship. Secondly, if the *Iewes* were bound to celebrate the seauenth day, because it was the Lords due, or because it was *the Sabbath of the Lord thy God*: are not the *Gentiles* bound in like manner to giue God his right. Thirdly, shall the example of God in resting vpon the seauenth day from all his workes of Creation binde the *Iewes* and not vs *Gentiles*? are not wee bound to be imitators of God as deare children, as well as they, or any other? *Ephes.* 5.1. Fourthly, shall it be an argument to perswade the *Iewes* to keepe the Sabbath, because God hath blessed & sanctified it; that is, hath ordained it to bee a day of blessing to the conscionable obseruers of it, and hath set it apart from common labour to holy vse? and shall it not be an argument to perswade vs? haue not we as much need of Gods blessing as the *Iewes*? haue not wee cause to feare to deuoure that which is sanctified as well as the *Iewes*? Thus we see all the reasons in the fourth Commandement are morall, which doe plainly demonstrate the Commandement it selfe also to be morall.

Now if any shall obiect that in *Deut.* 5.15. where God presseth the obseruation of the Sabbath, with a reason seeming to be peculiar to the *Hebrewes*; namely, because he had brought them out of *Ægypt*. I answer, that doth no more

more infringe the moralitie of the fourth Commandement, then the generall Præface præfixed before the ten Commandements, *I am the Lord thy God, which brought thee out of the land of Ægypt, and out of the house of ſeruants;* doth infringe the moralitie of the reſt of the morall Law. Secondly, there was ſomething alſo ſignified in this reaſon, *I brought thee out of the land of Ægypt*; to wit, the great benefit of redemption, which bindes the *Gentiles* as well as the *Iewes*, in way of thankfulneſſe to celebrate the Sabbath day to Gods glory.

Reaſons prooving againſt Hetherington *and other Familiſts, that the Lords day ought to bee kept for the Chriſtian Sabbath.*

THat the Lords day ought to be celebrated for the Chriſtians Sabbath; and that by vertue of the moralitie of the fourth Commandement: it is apparent by diuers Arguments.

Firſt, becauſe the morall Law is not abrogated by the Goſpell, but eſtabliſhed, *Rom.* 3. 31. which proues that tenet of *Hetherington* to be falſe; to wit, that the Lords day ſince the Apoſtles time was of no force.

Secondly, becauſe it is written in the very hearts of men, that they ought to celebrate that day, as appeares by the ſecret checkes that they finde in their conſciences when they doe prophane it, and by the ſweet comforts which they feele when they keepe it in an holy manner.

Thirdly, this bleſſed day hath bin obſerued by all Chriſtian Churches: it was kept at *Hieruſalem*, *Act.* 2. 1. it was kept at *Troas*, *Act.* 20. 7. it was kept in *Patmos*, *Reuel.* 1. 10. it was kept in the regions of *Galatia*, 1 *Cor*, 16. 1. 2.

Fourthly, the ancient Fathers haue preſſed the obſeruation of the Lords day vpon the Church in their ſeuerall ages. [c] *Ignatius* ſaith, let euery one which loueth Chriſt celebrate

[c] *Epiſt. ad magneſios.*

celebrate the Lords day, [c] Saint *Auguſtine* doth greatly preſſe the ſtrict obſeruation of the Lords day, that men ſhould vpon that day be ſeparated from worldly buſineſſes, and that they ſhould attend vpon Gods publike worſhip: that they ſhould not ſit idling at home when others goe to Church; that they ſhould not giue themſelues to hunting vpon that day, or to loud laughters, &c.

[c] Saint *Baſil* ſaith, when as almoſt all dayes preſcribed by the Law are aboliſhed, yet there remaineth one great day of the Lord which ſhall neuer be aboliſhed, but ſhall remaine to the end of the world. [c] *Rupertus* ſaith, the Lord hath made this day to be the ſolemnitie of Solemnities, becauſe the nobleneſſe of this ſolemnitie excelleth all other ſolemnities. [g] *Tertullian* ſaith, that Chriſt hath made the Sabbath more holy by his benefaction, it being holy from the beginning by his fathers benediction. [i] Saint *Origen* doth in like manner not onely equalize, but alſo farre preferre the Chriſtians Lords day before the *Iewes* Sabbath. [n] *Luther* bleſſeth God for ſetting apart a peculiar day for the vſe of his ordinances: yea [o] *Caluin* himſelfe ſaith, vnleſſe a certaine time were ſet apart for the worſhip of God, all would runne to ruine and confuſion ſpeedily and ineuitably. Here I am, as the learned know, in a large field, I might be very copious in quotations, both out of the ancient Fathers and moderne writers, but I muſt be briefe.

[c] *Ser. 251. de tempor.*

[c] *In 1. cap. Iſaiæ.*

[c] *Lib. 7. de diuin. offic.*

[g] *Lib. 4. aduerſ. Marcion.*

[i] *Hom. 7. in 15. c. exod.*

[n] *Enchir.*

[o] *Lib 2. inſtit. c. 8. Sect. 32.*

Fiftly, the [r] Church of *England* hath theſe words in one of the Homilies; *God hath giuen expreſſe charge to all men that vpon the Sabbath day, which is now our Sunday, they ceaſe from all weekely and work-day labour, to the intent that like as God himſelfe wrought ſix dayes and reſted the ſeauenth, and bleſſed and ſanctified it, and conſecrated it to quietneſſe and reſt from labour; euen ſo Gods obedient people ſhould vſe the Sunday holily, and reſt from their common and daily buſineſſe, and alſo giue themſelues wholly to heauenly exerciſes of Gods true religion and ſeruice. So that God doth not onely command the obſeruation of this holy day,*

[r] *Homilie of the place and time of Prayer.*

but also by his owne example doth stirre and prouoke to diligent keeping of the same. The which I haue noted, first, because the *Hetheringtonians* which would seeme to be conformable to the doctrine of the Church of *England*, hold, as it is well knowne, that the Christian Sabbath is grounded vpon no precept in all Gods word, whereas the Homily saith that God hath commanded the obseruation of this holy day. Secondly, because some not well affected would cry downe all strictnesse in obseruing this day as *Iewish*, wherein they doe not symphonize with their mother; for what obseruation of the Sabbath can be more holily strict, then that which is prescribed in the Homily; to wit, that we should cease from all weekely labour, and giue our selues wholly to heauenly exercises of Gods true religion and seruice. We are prone by corruption of nature to take libertie of our selues, we neede not be taught it: *Non opus est calcaribus sed freno.*

Si nunc satis insaniat insliges apud Terent.

Sixtly, God hath shewed fearfull iudgements vpon prophaners of the Lords day, as you may read in the *Practice of Pietie*: a certaine husbandman grinding Corne vpon the Lords day, had all his meale burned to ashes: another carrying Corne vpon the same day, had his Barne and all his Corne the next night burned. A couetous Flaxwoman at Kingstat in *France* in the yeare 1559. vsing with her maidens to worke in her trade vpon the Lords day, her flax in an extraordinary manner tooke fire the same day, burnt her house, and so scorched her selfe and two of her children that they all of them dyed the next day. *Stratford vpon Anon* was twise almost consumed with fire in one yeare; and the like iudgement was shewed vpon *Tenerton* in *Deuonshire*: both which townes were knowne to suffer much prophanation of the Sabbath. In the yeare 1582. *Ian.* 13. being the Lords day, the scaffolds in Parisgarden fell vnder the people at a Bearebaiting, so that eight were sodainly slaine, and many others hurt and maimed. Also a certaine Nobleman vsually prophaning the Sabbath by hunting, had a childe by his Lady, which had an head like a dogs

head

head with eares and iawes answerable, making also a noise when it cryed like an Hound. In like manner a woman, as I am informed, preparing a paire of stockings for the market vpon the Lords day with a pan of coales at *Parshore* in the Countie of *Worcester*, her house was burnt and two and twenty more vpon the same day. It is certaine there were so many houses burnt, and that vpon the Lords day, for that appeares by the Briefe which was gathered at the Churches. And that the fire came by this meanes, some that then dwelt in the towne, said vnto mee, that they would be deposed of the truth of it.

All which may be faire warnings to forewarne not onely prophaners of the Sabbath, but also all such as by their pernicious doctrine teach men to prophane it.

Seauenthly, there is infinite necessitie of a Lords day or Sabbath. First, for the rest of poore Seruants and Cattell, which otherwise might sinke vnder the burden of vncessant labour. Secondly, for the sanctification of euery one of vs: how worldly minded should the best of vs grow, if we had not the Sabbath to take of our hearts from the world? Thirdly, for the instruction of the ignorant: what instruction haue many thousands in this kingdome and elsewhere, but onely that which they receiue vpon the Sabbath day. Fourthly, for Gods worship and publike seruice, when is God publikely worshipped in the Countrey ordinarily, but vpon the Sabbath?

Obiections against the Sabbath answered.

HAuing thus prooued the Moralitie of the Sabbath, come wee now to answer the Obiections which the Familists and their adherents bring to infringe the same. First, you keepe not, say they, the same day which the *Iewes* kept, and therefore you grant by your owne practise, that the Law of the Sabbath is not Morall. I answer, they might as truly say our practise in receiuing the Lords Supper in the morning, doth proue that that blessed Sacra- *1. Obiection.*

ment is abolished, because wee obserue not the same circumstance of time. We keepe not indeed the *Iewish* Saturday as some *Traditers* do to this day; but wee celebrate the Lords day; the Sabbath being not abolished, but altered frō the Saturday to the Sonday, and that by order from Christ himselfe, who immediately before his ascension instructed his Apostles in things belonging to the Kingdome of God, *Act.* 1.3. and the Sabbath I hope is one speciall thing belonging to Gods kingdome; yea, our Saviour taught vs by his owne example to celebrate this day, appearing to his Disciples after his resurrection, especially vpon it, *Iohn* 20.19.26. Moreouer, the example of the Apostles themselues which celebrated this day, *Iohn* 20.19.26. should be a forcible motiue vnto vs to doe the like, for wee are bound to follow them as they follow Christ, 1. *Cor.* 11.1. and the occasion of the alteration of the Sabbath was extraordinary, namely the resurrection of our Lord, which fell out not vpon the *Iewish* Saturday, but vpon our Sonday *Mat.* 28.1. an occasion which may very well deserue the honor of the day before that of Gods resting frō the works of creation, although both the occasiōs are very renowned.

2. *Obiection.* Secondly, whereas they obiect that in *Exod.* 31.13,14, 15,16. and *Ezek.* 20.12. where the Sabbath is tearmed a signe. I answer, euery Ceremonie is a signe, but euery signe is not a Ceremonie. The Sacraments are signes, *Rom.* 4.11. and yet not fading Ceremonies.

3. *Obiect.* Thirdly, whereas they obiect that in *Col.* 2.16. *Let no man iudge you in respect of Sabbaths*: and that in *Gal.* 4. 10,11. *Ye obserue dayes and times, and moneths, and yeares, I am in feare of you.* I answer, by Sabbaths in those places are meant certaine ceremoniall dayes amongst the *Iews*; viz. their feast of Tabernacles, their new Moones, and the like: for these are tearmed Sabbaths, *Leuit.* 23.24. and the Apostle doth sufficiently expresse himselfe to intend such dayes, and not the morall Sabbath, naming new Moones, and other Ceremoniall times. The like may be answered vnto that in *Rom.* 14.5. one man esteemeth one day

day aboue another; another man esteemeth euery day alike, &c. It is not meant that the Church made no difference in those times between the Lords day and any other day, as the Familists would peruert it; but that they which were better informed then others, made no difference betweene the ancient Ceremoniall dayes, which were now abolished, and other common dayes.

Fourthly, whereas they alleadge that in *Mat.* 12. 1, 2, 3, 4, 5, 6, 7, 8. and *Mar.* 2. 23. as though our Sauiour had defended the breach of the Sabbath, & so by consequence had abrogated it. I answer, it is the scope of our Sauiour in those places to defend the lawfulnesse of works of mercy and works of necessitie, and not in any sort to plead for the abrogation of the Sabbath, much lesse of the Lords day. 4. *Obiect.*

Fiftly, whereas they obiect that in *Iohn* 5. 8. where our Sauiour commands a manifest seruile worke to be done vpon the Sabbath; namely, the carrying of a Bed. I answer, the carrying of the Bed in that place is not commanded as a seruile worke, but to confirme the truth of a Miracle tending greatly to Gods glory: euen as our Sauiour commanded to giue meat to the Damosell whom he raised from death, *Luk.* 8. 55. not so much for necessity, as for the confirmatiō of the truth of the Miracle wrought vpon her. 5. *Obiect.*

Sixtly, whereas they obiect that in *Heb.* 4. 3. 9. *We that haue beleeued doe enter into rest*; whereby it might seeme that the Sabbath of Christians, or their rest is meerely mysticall. I answer, that place of Scripture doth not treat of the morall Sabbath as though that were mysticall, but of our eternal rest in heauen whereinto we enter at our death by faith in Christ Iesus. 6. *Obiect.*

Seauenthly, whereas they obiect that in *Luke* 24. 13. 23. 33. where *Cleophas* and the other Disciple went to *Emmaus*, which was sixtie furlongs from *Hierusalem*, that is, about seauen miles (a mile consisting of eight furlongs) and returned againe the same day, which was vpon that day which we call the Lords day, and therefore that they made no such scruple of working or trauelling vpon the 7. *Obiect.*

Lords day as we doe. I anſwer, it was not knowne as yet to all the Diſciples (this being the very day of Chriſt his reſurrection) that they ought to celebrate the firſt day of the weeke; and therefore it was no maruell if they trauelled vpon that day. The good women which made ſcruple to annoint the body of Chriſt vpon the Sabbath, made no ſcruple to come to doe it vpon the firſt day of the weeke, becauſe as yet they were ignorant that they ought to celebrate that day.

8. *Obiect.* Eightly, whereas they obiect that the day which wee obſerue is tearmed the firſt day of the weeke, *Luke* 24. 1. and therefore that it is a weeke day, not a Sabbath day. I anſwer, this is a meere cauill. For it is tearmed the firſt day of the weeke, not ſimply, but in reſpect of the *Iewiſh* Saturday; in which regard alſo it is called the eight day in diuers places. But when the Spirit in Scripture ſpeaketh poſitiuely and ſimply of it, he tearmes it the Lords day, *Reuel.* 1. 10. which is indeed the moſt proper name of it, although wee vſe a latitude of words in expreſſing one and the ſame thing by diuers names.

9. *Obiect.* Ninthly, whereas they obiect that they keepe euery day a Sabbath, and therefore that they are vniuſtly taxed for Sabbath-breakers; yea, that they come to the Church vpon the Lords day as well as others, and heare Sermons, and receiue the Sacraments, &c. that they hold the moralitie of the fourth Commandement, and the like. I anſwer, if to trade, to labour in their particular callings, and to eſteeme euery day alike, be to keepe euery day a Sabbath, then they keepe euery day; but what is this but vnder colour of keeping euery day a Sabbath, to keepe no day at all as it ought to bee kept. Secondly, wee deny not but they may come to the Church as well as others vpon the Lords day, and heare the Word, and receiue the Sacrament; but in the meane time how doe they demeane themſelues when they haue heard? Is it not famouſly knowne how they meet together to cenſure the Miniſters, to contradict the Doctrine, &c. do not many in the Citie know this to be

true,

true, and was it not deposed against them: againe, though they may receiue the Sacrament to keepe themselues from trouble, yet what reuerent opinion haue they of the Sacraments, especially of Baptisme, affirming that it neither confers nor confirmes grace to the heart of any: as appeares in *Iesops* booke, at page 61. Thirdly, they do meerely equiuocate when they say they hold the morality of the fourth Commandement: for the morality of that Commandement is that one day of seauen should be set apart for Gods worship, and kept for conscience sake in obedience to Gods Commandement: but this they are notoriously knowne to denie that any such day should bee now celebrated in conscience of Gods Law: and therefore they do deny the morality of the fourth Commandement in the right sense thereof.

Tenthly, whereas they obiect out of Master *Tyndals* Workes, or some other bound vp with his, that the Ancient Fathers haue bene of their opinion concerning the Sabbath. I answer, that is as true as the vaine boast of Popish Champions is, which pretend that all the Fathers are on their sides.

10. *Obiect.*

Indeed the Fathers and Doctors of the Church must be read carefully and warily in this point concerning the Sabbath, or else men may easily mistake their meaning and abuse their iudgement. They speake of diuers kinds of Sabbaths: First, of a Sabbath of the [c] letter, whereby is meant the Iewish Sabbath. Secondly, of a [d] mysticall Sabbath, which is a resting vpon God. Thirdly, of a [e] delicate Sabbath, when a Christian is made one spirit with Christ, as [f] one of the antients speakes. Fourthly, of a spirituall Sabbath, when wee depart from iniquitie, and become practisers of sanctification as [h] another of the antients speakes, if that worke by the cunning of some be not wrongfully ascribed vnto him. Fifthly, of an [n] eternall Sabbath in heauen, which is an eternall rest in that most blissfull place. Sixthly, of a [o] morall Sabbath, which is a day set apart by God himselfe in the fourth Commandement for

[c] *Aug. lib. de spirit. & lit.*
[d] *August. lib. 13. confession.*
[e] *Hier. in 56. Isaie edit. plant. 1578. Dedicata Sabbata, an other Edition hath it: but I conceiue DELICATA is the truer reading, quasi Sabbata summæ iucunditatis & dulcedinis.*
[f] *Cyrill Alexand. lib. 7. de adorat. in spirit. & verit.*
[n] *Hier. in 58. Isaiæ.*
[o] *Tertul. lib. ad uers. Iudæos.*

for his owne seruice. Seuenthly, of an [c] idle Sabbath, when men will rest from the workes of their particular callings vpon the Sabbath day, but will not imploy themselues in Gods Seruice: now these Ignoramusses when they heare that the Fathers speake of a mysticall Sabbath, presently they conceiue as though the morall Sabbath were meerely mysticall; and when they heare that the Fathers speake of an idle Sabbath, they presently censure the morall Sabbath to be in the iudgement of the ancients an idle day: and thus they peruert the iudgement of antiquity many times. I speake not this to iustifie all the Fathers in euery particular sentence of theirs concerning the Sabbath, *quandoque bonus dormitat Homerus*, as [a] *Horace* saith of *Homer*: *Et Bernhardus non vidit omnia*, as it is in the Prouerbe: the Fathers haue had their Nævos or failings in their writings as a [c] learned man hath affirmed: and so in like manner, some of our moderne Writers haue giuen more power to the Church to dispose of the Sabbath, and to alter it againe concerning the day, so shee obserue one day in seauen, then I hope any Church vnder the Sunne, dare to arrogate vnto her selfe vpon their bare affirmations: not being sufficiently aware how their meanings might bee abused and peruerted by Familists and other Antisabbatareans: but what I speake, I speake it for the iust reproofe of Familists and such like, which are glad if they can catch any thing, if it be but in sound onely, from the Writings of Famous men, to patronize at the least in shew their owne hereticall and schismaticall opinions, like vnto spiders sucking poyson from those writings; from the which a more iudicious Reader would deriue sound edification and instruction.

Thus for Confutation concerning the Sabbath.

[c] *Bern. Ser. 11. in Cantic.*

[a] *Lib. de arte Poet.* (where *quandoque* is put for *quandocunq;*

[c] *Abrahamus Scultetus in medulla.*

Hethe-

Hetheringtons opinion confuted concerning the Bookes of Esdras.

THe second thing which we propounded concerning matter of Confutation, is touching the Bookes of *Esdras*: the which bookes *Hetherington* holdeth (as hath beene proued against him by witnesses) to bee canonicall Scripture, and that they ought so to be esteemed: wherein may appeare the pride and insolency of this man, who being altogether vnlearned (*vt potè qui nullam linguam nouit præter suam maternam*) yet will take vpon him in opposition to the whole Church both reformed and vnreformed, to canonize new Scripture: in which particular he sheweth himselfe to be worse then the very Papists: the [a] Papists though they haue receiued some other Apocryphall Bookes into the Canon; yet they haue reiected, or at the least not receiued the Bookes of *Esdras*: but let him and his Proselytes know *tutissimum esse*, that it is the safest course as Saint [b] *Augustine* saith, to receiue onely for Canonicall Scripture, such bookes as all Catholike Churches receiue. And indeede it concernes authority to take this to heart; for if it were at euery priuate mans choice what bookes he would receiue to bee Canonicall, what would become of the true Christian Faith, or what swarmes of errors and corruption of faith would not immediately inuade the Church as wee see in Popery, whilst they haue receiued pretended Apostolicall Traditions, intruded into the Canon diuers Apocryphall bookes, and entertained the [c] sentences of the Pope and the Court of Rome as inherant truth, and haue [d] equalized traditions to the Canonicall Scripture, what is become of the Orthodoxe faith amongst them? It is either farre to seeke, or else miserably corrupted.

[a] *Bellar. lib. 1. de verbo Dei.*

[b] *Lib. 2. de doct. Christian. c. 8.*

[c] *Bellar. lib. 3. de eccles. c. 14.*

[d] *Trident. concil. 1. decret. Sess. 4.*

And the Reasons to proue the bookes of *Esdras* not to be Canonicall Scripture against this Sectary, are these fol-

lowing. First, because they were written at the first, not in Hebrew, as the bookes of the Old Testament were but in Latine: and [c]Saint *Hierome* is very confident in this, that whatsoeuer Books of the old Testament were not written in Hebrew, they are not canonicall.

Secondly, because the Church in former times hath not receiued them for canonicall; receiuing onely the 22 books of the Old Testament as they were antiently diuided: and what these 22 bookes were may bee gathered out of [e]*Eusebius* and [g]*Iosephus*: but especially out of *Hierom*, who doth more clearely reiect the Apocryphall bookes in the forenamed place then some other of the Fathers doe. I will not insist vpon further testimonies out of [n]*Epiphanius*, [o] *Athanasius*, [p] *Cyrill* Bishop of *Hierusalem*, [q] *Damascene* and others: because I hasten to a conclusion. I know we are not any further bound to agree to former Churches in iudgement, then so farre as they agreed to the truth especially in matters of Faith: but yet to depart from the ancient Churches in that wherein they are found and Orthodoxe, is horrible presumption and bewrayeth intollerable pride.

Thirdly, a learned man of our Church saith of all other Apocryphall bookes, the bookes of *Esdras* are worthy of the least credit being stuffed full of vaine fables, fitter to feede curious eares, then tending to edification.

Fourthly, those bookes are not to bee esteemed Canonicall, in the which there be errors, but in the bookes of *Esdras* there be errors, *Ergo*.

That there be errors in the third Booke of *Esdras*, I referre the learned to the annotations of *Iunius* vpon it; and that there be errors in the fourth Booke, I might easily proue by instance. For first, in the fourth Chapter, the Author saith that soules are kept in the wombe of the earth. In the sixth Chapter, there is a tale of two great fishes, *Henoch*, and *Leuiathan*, which no waters could hold. In the fourteenth Chapter hee reporteth, that the Bookes of Scripture being lost in the Captiuity, were re-

stored

[c] *In prolog. Galeat. ad Paulinum.*
[c] *Vide etiam prefat. in lib. regum. Tom. 3.*
[e] *Lib. 3. eccles. hist. cap. 10.*
[g] *Lib 1. contra Appion. gramat.*
[n] *Lib. de mensur. & pond.*
[o] *In Synopsi.*
[p] *Catech. 4.*
[q] *Lib. 4. Orthod. fid. c. 18.*
[r] *Dr. Willet in his Synopsis.*

ſtored by him, and how hee had drunke of a cup of water as fier in colour giuen by an Angell, and ſo ſpake 40 daies together and ceaſed not; in the which ſpace, fiue Scribes wrote from his mouth 204 Bookes; theſe and ſuch like tales that Booke is full of, as our Learned Country man ſpeaketh, whom I cited before. I doe not denie but in theſe bookes of *Eſdras* there may be many truths, eſpecially the three laſt Chapters of the third booke, which are almoſt a meere tranſcript out of the canonicall *Eſra* and *Nehemiah*: but yet I muſt ſay of them, as Saint [c] *Auguſtine* ſaith of them, and of all the reſt of the Apocrypha: *in his autem Apocryphis, etſi inuenitur aliqua veritas, tamẽ propter multa falſa nulla eſt canonica authoritas*, in theſe Apocryphall bookes, although there be found ſome truth, yet in reſpect of many falſe things found in them they haue no canonicall authority.

[c] *Lib. 15. de Ciuit. c. 23.*

And thus I haue done with the ſecond thing propounded; namely, the Confutation.

An exhortation to Chriſtian people remaining ſound in the Faith.

HAuing diſpatched the two former branches concerning Diſcouery and Confutation, come wee now to the third, which concernes matter of Exhortation, and to beginne with Exhortation to the Chriſtian brethren, which ſtill by the mercy of God remaine ſound in the Faith.

Good people, you haue heard in all the foregoing diſcourſe of falſe teachers, and alſo how many ſuch at theſe dayes remaine amongſt vs, ſeducing many in their priuate conuenticles: giue me leaue in the next place, by way of introduction, to ſhew you the reaſons wherefore the Lord ſuffereth ſuch in his Church, and then to propound ſome preſeruatiues againſt ſeduction, which may ſerue for matter of Exhortation. For the firſt of theſe; The Lord ſuffereth Seducers in his Church with long patience, and doth

not presently roote them out, for diuers reasons:

First, that the goodnesse of truth might the more appeare, who could know the benefit of light vnlesse sometimes we were sensible of the darkenesse of the night, as [c] Saint *Origen* saith; euen so who canne know the benefit of health but by the smart of sickenesse, or the benefit of liberty but by restraint or imprisonment.

[c] *Quis sciret bonam esse lucem nisi noctis tenebras sentiremus.* hom 9 in c.16. & 17.numer.

Secondly, that the word might bee the more deepely sought into. The mystery of the Trinity had neuer beene so exactly handled by many of the Fathers in [c] whole Tractates had not diuers damnable Heretickes sprung vp to oppose the same: wherein the Lord shewed his singular wisedome (as hee did also in the first Creation) bringing light out of darkenesse, truth out of error, good out of euill, contraries out of contraries.

[c] *De Trinit.*

Thirdly, to trie the Gouernors of the Church, whether like vnto the Church of *Pergamus*, they will tolerate such as hold the doctrine of *Balaam*, *Reu.* 2.12. or with the Church of *Thyatyra*, suffer the woman *Iesabel* that calleth her selfe a propheteſſe to teach, and to seduce Gods seruants, *Reu.* 2.20.

Magistratus indicat virum.

Fourthly, he doth it for the punishment of such as haue itching eares and vnconstant mindes, which are neuer satisfied with any true teachers, especiall in publique, but haue a lusting after the onyons and garlike of priuate errors, preferring any thing done in a priuate Conuenticle (though it be neuer so vnwholesome) before that which is done in the publike Congregation: it is iust with God to leaue such curious persons to bee seduced by false Prophets to their owne eternall destruction, *Micha* 2. 11.

Nolunt doctores probos & fidos, quid ergo restat? veniunt adulatores. Caluin in Mich. c.2. v.11.

Fifthly, God doth it that they which are approued may be knowne, 1 *Cor.* 11.19. a sound Christian is neuer better discerned, then when hee is compared with some erroneous and hereticall person, hence it is that Saint *Augustine* saith in one of his [e] Epistles, *hæreſis enim & scandala futura prædicta sunt vt inter inimicos*

[e] Epist. 50.

erudiamur

erudiamur ac sic & fides & dilectio nostra possit esse probatior. Wee learne instruction amongst Hæreticall enemies, thereby our faith and loue are better tryed.

Thus for the Reasons wherefore God suffreth Heretickes in his Church.

Now that you may be preserued from Seducers on euery side, which I hartily wish. Let mee commend vnto you these Antidotes against seduction by way of exhortation.

First, labour to be well instructed in the grounds and principles of true religion, how easily is an house ouerturned which hath no foundation: euen so how soone is a man remoued from that truth wherein hee was neuer grounded and rooted? for the which cause in the primitiue Church, as [c] Saint *Augustine* saith, Baptisme was administred to no Heathen turning Christian, but vnto such as were first instructed in points of Catechisme: and this indeede was an excellent meanes to preuent inconstancie and apostasie.

c *Antequam daretur baptismus adultis, instituebantur in fidei rudimentis. Aug. lib. de fid. & oper*

Secondly, receiue the truth in the loue of it; men are hardly drawne from [e] that they loue: *Dauid* loued the Law better then Gold and Siluer, and hence it was that hee could neuer be drawne from it by any Idolatrous seducer, *Psal.* 119. There is no greater cause, why many become Apostates from the truth, then want of sound loue vnto it.

e *Tu licet vsque ad Tanaim fugias, vsque sequetur amor. propert. Eleg. lib 2. ad Cynth. vers. 1160*

Thirdly, labour that your knowledge in Religion may be experimentall: a man is hardly perswaded by any art against his owne experience: tell a man of meane vnderstanding, that the Crow is white, and the Snow blacke, yea vse all the logicke you can to proue it, you shall neuer perswade him: and why? because he knowes the contrary by experience: euen so, if we knew by experience what it were to deny our selues, and to depend vpon Christ alone for iustification, no Papist should euer be able to perswade vs to trust to humane merits: and if wee knew by

experience the infinite benefit of Gods Sabbath, no Familist should euer preuaile with vs to haue it in contempt: [a] experience maketh men resolute.

Fourthly, beware of reading schismatical books, though they be offred vnto you as a friendly gift; beware of frequenting the company and conuenticles of seducers, though you be neuer so kindely inuited by false friends; seeming friendly gifts tending to seduction, are like the *Troian* horse, which was pretended to be the [c] gift of *Minerua*, but it proued The destruction of *Troy*. In the *Romish* Church the common people are not permitted to meddle with our bookes. I would the Papists were not in this particular more prouident for Antichrist, then we Protestants are for Christ.

Fiftly, be practicall in Religion: be doers of the will of God, and then ye shall know of the doctrine, whether it be of God, or whether the teacher speakes of himselfe, as our Sauiour in effect speaketh, *Iohn* 7.16. if it be well obserued what kinde of Professors they be ordinarily which fall of from the Church to sects and schismes. I doe not doubt but it will easily appeare, that for the most part they are such, as had a forme of godlinesse, but denied the power, as Saint *Paul* speakes of the hypocrites of his time, 2 *Tim.* 3.5. whereupon *Theophilact* saith most truely in his Annotations vpon *Matth.* 7. whosoeuer shall build his soule vpon the practise of Christs Commandements, no temptations shall euer be able to cast him downe.

Sixtly, when you haue any scruple in your consciences, repaire not to seducers for resolution, but according to Gods ordinance, aske the Priests concerning the Law, *Agg.* 2.11. and seeke the Law at their mouthes, *Malach.* 2.7. goe to your faithfull Ministers, and let them resolue you; and if you be tempted by seducers, acquaint them with your temptations, that they may strengthen you. Consider what I say, and the Lord giue you vnderstanding in all things.

[a] πρεσβύτης ὢν μᾶλλον ἐπῃρεῖτο ἀνδρίζεσθαι. Socrates was more resolute in his old age to vndergo danger then the young men, because he had experience. Plat. in Euthydem.

[c] Pars stupet innuptæ donum exitiale minervæ. Virgil. Ænead. lib. 2.

ὅτι οὖν τῶν ψυχὴν ἐντῷ ἰσχυρῶς ἐμμένει ἐπὶ τῇ ἐγκρατείᾳ τῶν ἐντολῶν τοῦ Χριστοῦ, σαφὲς ἐκ τούτων ἐστὶ τοιούτων οὐδὲν δύνασθαι καταβαλεῖν. in Mat. 7.

An

An exhortation for Hetherington *and all other Sect-masters about the Citie of* London *or else-where.*

YOu which haue beene the meanes to seduce many silly soules from the truth, I beseech you, if you be not come to that height of wickednesse, as to sit downe in the chaire of scorners; or as the Septuagints render it ἐπὶ καθέδρα λοιμῶν, in the chaire of pestilences: let my counsell be auaileable with you, and breake of your vngodly course of seducing Gods seruants. I know you rage against mee for going about to reclaime you, and for endeauouring to preserue my flocke from your seducements: but may it not iustly be said of you in this respect, as [c] Saint *Cyprian* saith of some in his time; *Sacerdotibus sacrilegus irascitur, atque ò tuam nimiam furiose dimentiam, irasceris ei qui abs te auertere iram dei nititur, ei minaris, qui pro te domini misericordiam deprecatur: qui vulnus tuum sentit, quod ipse non sentis.* O Furious man, is not this too much madnesse in thee; thou art angry with him which endeauoureth to auert Gods wrath from thee; thou threatnest him which imploreth mercy for thee at the hands of God, which feeles thy wound which thou thy selfe dost not feele. But to passe by your furie with compassion, I will endeauour to cure you of your phrensie, and that two wayes. First, by shewing you the causes of your disease as a necessary Preface: and secondly by applying some coraziues by way of exhortation.

And the causes of your diseases are diuers. First, ignorance of the true sense of Scripture, according to that in *Mat.* 22. 29. *Doe yee not therefore erre, not knowing the Scriptures*: whereupon [c] Saint *Chrysostome* saith, much heresie hath first sprung from ignorance of Scripture: you thinke, as appeares by your practice, that you are the onely

בפושב לצום

[c] *Serm.* 5. *de lapsis.*

[c] ἀπὸ τῆς τῶν γραφῶν ἀγνοίας ἐντεῦθεν ἡ πολλὴ τῶν αἱρέσεων ἐπλάστησε *in praefat. in Epist. ad rom. in edit. Comelin.*

ly knowers of Gods minde in his word; but alas your owne hearts doe deceiue you: many of you are ignorant of the originall tongues wherein the Scriptures were written, and so doe want one especiall helpe for the vnderstanding of them.

Secondly, you are knowne to despise all Orthodox writers, whose Commentaries might helpe you. And thirdly, that you are not guided by the spirit of truth, appeares by your grosse errors peeuishly maintained by you: the which three may well conuince you of ignorance.

The way for authority to breake this faction, is to require of Hetherington before his enlargment to acknowledge his errors: for his Proselytes depend vpon him, as vpon an inerrant Prophet.

2. The second cause of your disease is pride: you magnifie your owne wisedome; some of you maintaine that you cannot erre in giuing deliberate sentence in points of Diuinitie; you disable the Ministers of the Church, as though they knew nothing in comparison of you; and this knowledge of yours, or rather this proud conceit of your owne supposed knowledge causeth you to erre, according to that of [c] Saint *Augustine*; pride is the mother which breedeth and bringeth forth the whole brood of Hæreticks. Wherefore lay downe your owne vaine conceits of your pretended skill, and desire of God that you may see your owne nothing-nesse and vnabilitie, that so you may be healed: thinke it not an honour to be the head of an erronious and factious company, or to be worshipped by them, as the [d] *Athenians* in former times worshipped the Wolfe: despise that honour which comes not of God: thinke it a disgrace to be commended by euill men.

[c] *Mater omnium hæreticorum superbia. Aug. de Genes. contra Manich.*

[d] *Pierius in hieroglyph.*

3. The third cause of your disease is couetousnesse, according to that which is spoken of Sectaries in *Rom.* 16. 18. *they that are such serue not our Lord Iesus Christ, but their owne belly.* How many time-seruers be there which will sooth great men in their errors, and seeme to maintaine the errors of the time for their owne aduantage? and how many wauering tradesmen which will readily imbrace that faction whereby they may most aduance their owne gaine: which gaue occasion in like manner to [e] Saint *Augustine* in his time to describe an Hæretick by his

[e] *Hæreticus est, vt mea refert opinio, qui alicuius temporalis commodi, & maximè gloriæ principatusque sui gratia falsas ac nouas opiniones vel gignit vel sequitur. Aug. li. de vtilit. credend.*

couetous-

couetouſneſſe and vaine-glory, as you haue it in the margent. Wherefore if euer you meane to be cured of your factiouſneſſe, deſpiſe the baſe gaine of it: doe not thinke it ſo excellent a matter to get by your ſuffrings, going poore into the priſon, but comming rich out: account it not a priuiledge to haue your proſelytes to boaſt vp and downe, that you ſhall want neither Gold nor Siluer: remember that of *Salomon, the treaſures of wickedneſſe profit nothing*, Pro. 10. 2. and that of our Sauiour in *Mat.* 16. 26. *What is a man profited if hee ſhould gaine the whole world, and looſe his owne ſoule.*

And thus hauing ſhewed you the maine cauſes of your diſeaſe, I come now to giue or to apply vnto you ſome coraziues, to eat out the dead fleſh of error or Hereſie: Hereſie being one of the fruits of the fleſh, *Gal.* 5. 20. Conſider therefore and lay to heart, what dreadful iudgements haue befallen your predeceſſors for their factious carriage in the Church of God: remember what befell vnto *Theudas*, *Acts* 5. 36, 37. who boaſted himſelfe to be ſome body, as you alſo doe, *to whom a number of men about* 400 *ioyned themſelues, who was ſlaine, and all as many as obeyed him were ſcattered abroad and brought to nought*: and after this man *roſe vp Iudas of Galile in the dayes of taxing, and drew away much people after him, he alſo periſhed, and all as many as obeyed him, were diſperſed.* Of the which two ſeducers alſo [c] *Ioſephus* makes mention in his [c] Antiquities. Secondly, remember what befell vnto *Elymas* for going about to turne away the Deputie from the faith, how hee was immediately ſmitten with blindneſſe, *Act.* 13. 11. remember what befell vnto *Arius*, whoſe damnable Hereſie for a time much preuailed, how he died in a Iakes, where he voided his very bowels with his excrements, as [e] *Theodoret* recordeth.

[c] *Lib.* 18. *c.* 1. & [e] *Lib.* 10 *c.* 2.

[e] *Lib.* 1. *Eccleſ. hiſt. c.* 14.

Thirdly, remember what befell vnto *Anaſtaſius* an Emperour of *Rome*, and a great defender of *Eutichius* Heretickes, how he was found dead, being ſmitten as it was commonly thought with a thunderbolt from heauen, as

[d] *Melanct. lib. 3. Chron.*

[e] *Lib. 14 c. 36.*

[o] *Lib. 15.*

[f] *Lib. 4. c. 10.*

[g] *Anno. 1613. October 26. being Sunday.*

[h] *The Sermon of one Mr. Drurie a Priest and Iesuite.*

[i] *Above 90. persons.*

[d] *Philip Melancton* hath it in his Chronicle. Fourthly, remember what befell *Nestorius*, another ringleader of faction in the Church of God, how before his death his tongue (which hee had abused in broaching errors) was consumed with wormes, as [e] *Nicephorus Callistus* hath left it vpon record. Fifthly, remember what befell the Citie of *Antioch*, which was a great nourisher of faction, as *Amsterdam* is at this day, how it was shaken with an earthquake a whole yeere together, and afterwards destroyed with fire from heauen, as [o] *Paulus Diaconus* storieth of it: and as in like manner *Socrates* seemeth to accord in the [f] tripartite Historie.

Sixtly, remember what befell the Papists here in *London* not [g] long since, how that when they were met together in an house in Blacke-friers, in an vpper roome to heare a [h] Popish Sermon, the floore of the roome wherein they were fell vnder them, & some other parts of the house, and suddenly destroyed a [i] multitude of them, & maimed others, which hardly escaped with their liues. I will not insist vpon more examples of *Paulus Samosatenus*, of *Manes*, of *Montanus*, & other Heretickes who are reported also to haue come to fearefull ends. These which haue bene named may be sufficient, to forewarne any which haue any sparke of grace remaining in them, to beware of faction: and a thousand more will not be sufficient to them which are hardned in their hearts. O thinke with your selues all yee which misleade others, that the like iudgements may befal you. God is a mighty God, and of infinite wisedome; he is able to discerne your meanings, & what you hold, notwithstanding all your equiuocations, subtile distinctions, cunning euasions, and fearefull abiurations which you vse, thereby to couer your errors from the sight of authority: yea, he is able to reach you with his iudgements whethersoeuer you flye. Or suppose the Lord inflict not vpon you corporall punishment in this world, yet know for certaine, *Non maior est pœna quam peccare*, there is no greater punishment then sinne it selfe: Hee punisheth you most

ſeuerely in this, in that hee deliuers you vp to a blinded minde; yea, vnleſſe you repent, you haue iuſt cauſe to expect to haue part with the beaſt and the falſe Prophet in hell torments, *Reuel.* 19. 20. which I pray God to auert from you. Thus I haue endeauoured as a friend (although you eſteeme me an enemie, becauſe I tell you the truth) to turne you from your errors: if my paines ſhall preuaile with you, I ſhall reioyce with the Angels of God for your conuerſion; I ſhall for the time to come eſteeme you deere brethren; *Et gaudebo ſanè me tot habere fratres.* I will not once mention your calumnies and reproaches wherewith you haue loaded me for taking part with Gods truth, I pray God forgiue you: it is a rule in Philoſophie, *quicquid recipitur, recipitur ad modum recipientis:* which I will engliſh thus; good counſell is as it is taken by them to whom it is giuen: but take not that with the left hand which I offer with the right. I deſire to pull you out of the fire, to preſerue you from falling into the pit of eternall perdition; to plucke you out of the iawes of the deuouring Lyon: let it not be ſaid of me (as [a] *Plautus* ſaith of them, *Lupo agnam eripere poſtulant, nugas agunt*) that I looſe my labour; that I would haue cured you, but yee would not be cured; that I would haue ſaued you Miniſterially, 1 *Tim.* 4. 16. but yee would not be ſaued: but ſuppoſe I preuaile not with you, becauſe you are ſetled vpon your Lees, yet I hope to perſwade ſome that formerly haue beene ſeduced by you, to be more iealous of your opinions for the time to come, and not to receiue euery point which you erroniouſly hold, as an euerlaſting Goſpell. And ſay I ſhould perſwade neither you nor them, but being made more furious by that which ſhould worke the cure, you will ſtill remaine wolues in the Church of God, & they ſtray ſheepe wandering in the deſolate vallies, as a prey ready to be deuoured by you: then I muſt needs tel you, both you and your ſpightfull proſelytes (ſpightfull I meane to the Church of Chriſt) that if you delight to ſwim together in the deluge of fundamentall error, you ſhall alſo, *volen-*

[a] *In pœnulo, Act. 3. ſcen. 4.*

tes nolentes, ſwim together in the deluge of Gods iudgements; and ſo that of the Poet ſhall be verified of you: [d] *Nat Lupis inter oues, fulnos vehit vnda Leones.* But as for me, I will ſay with the Euangelicall Prophet *Eſay c.49.4. ſurely my iudgement is with the Lord, and my worke with my God.* Now O God almightie grant, that what hath beene deliuered at this time, may worke effectually for thy glory, for the conuerſion or for the conuiction of the enemies of thine eternall truth, and for the confirmation of vs thy ſeruants, and that for thy bleſſed Sonne his ſake Ieſus Chriſt the iuſt, to whom with thee O Father, and the holy Ghoſt, three perſons moſt glorious, but one only wiſe God, be aſcribed as is moſt due, all honour, praiſe, and glory now, henceforth, and for euermore. *Amen.*

[d] *Ouid. lib. 1. Metamor.*

The ſecond Impreſſion.

FINIS.